

Baptist Leader



JULY

SUMMER CAMPS

•

**RELIGION UNDER THE
CAPITOL DOME**

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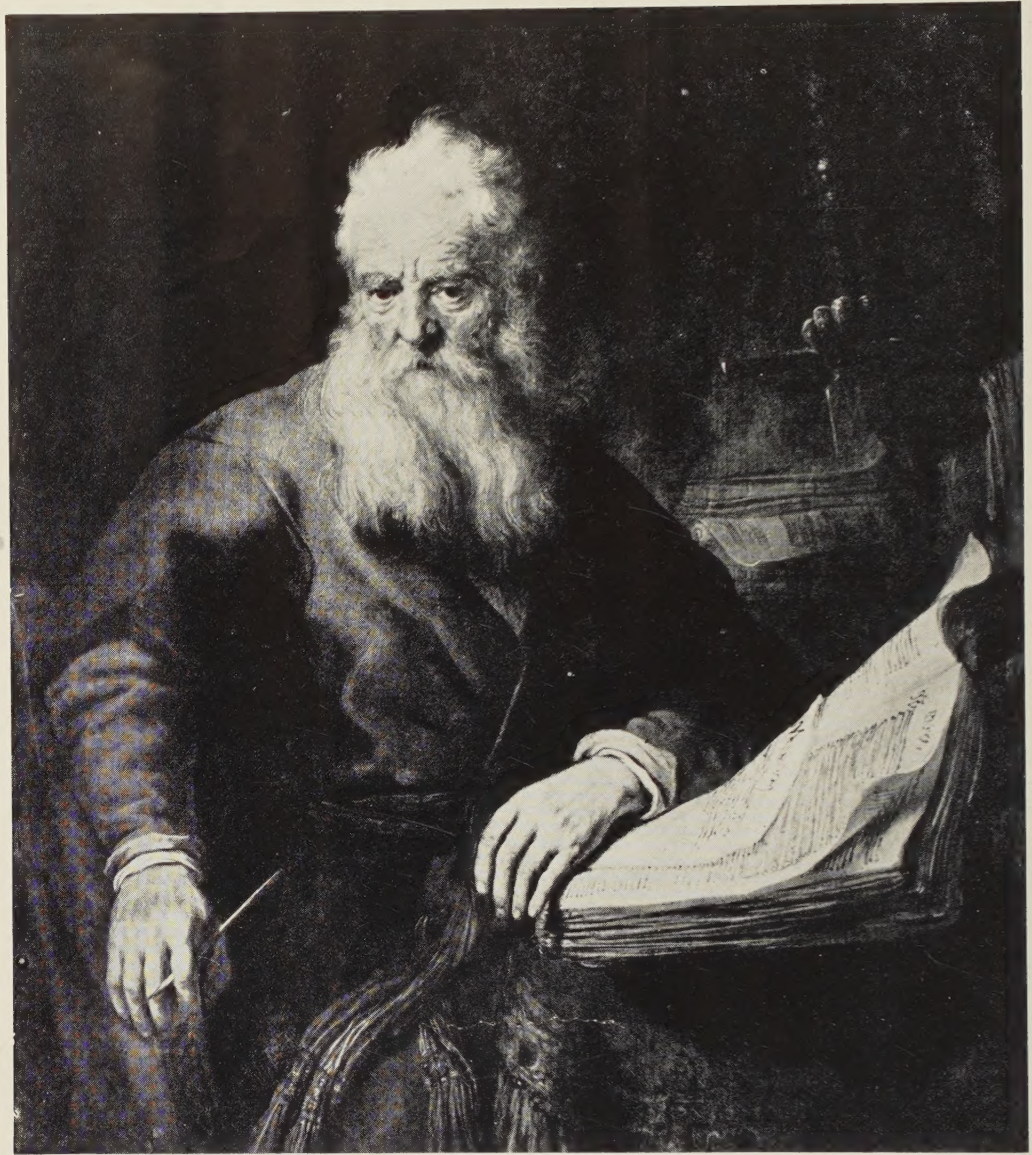
THE LEADER'S OWN GROWTH

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**MAKING HARD LESSONS
INTERESTING**

1941

St. Paul—PAINTING BY REMBRANDT



Gramstorff Bros., Inc., Malden, Mass.

WHAT was the personal appearance of the apostle Paul? Has Rembrandt, master of all Dutch painters, rightly portrayed him? Probably not, for modern scholars attach weight to the tradition that he was short of stature, bald, and nearsighted. Rembrandt did not have this information, and lacking it, felt free to indulge his imagination.

This painting, now in the Imperial Museum, Vienna, was painted in 1631. Rembrandt then was still a young man and had his studio in his father's mill in Leyden. He was striving for complete mastery of the tools of his trade; he was gaining practice in representing the power of sunlight to stab through heavy shadows. Here the light falls upon his subject's hair and forehead and then upon the book which he is writing. Rembrandt was eager to show that, though just a young artist, he was able to portray

character with fidelity and meticulous detail.

We do not know the name of the man who posed for this portrait (it is a realistic portrait, not an idealized conception), as well as for a number of other portraits of biblical characters. Rembrandt may have found this patriarch among the old men who loitered along the ramparts overlooking the Old Rhine; he may have discovered him among the rabbis in the Leyden Ghetto. But whoever he may have been, he possessed a strength of character, a richness of experience, that made him worthy of portrayal.

The painting contains only a few of the conventional religious symbols. The large book obviously represents Paul's literary labors. Most important of all, behind the book and above it, one may discern the hilt of a tall sword. This is not the sword of carnage, but "the sword of the Spirit, which is the word of God."

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month

■ Two chatty chaplains in Washington, who pray at every session of the Senate and the House, have some white things to say about some political black sheep in "Religion under the Capitol Dome." Like Will Rogers, they seem never to have met a legislator they didn't like.

■ "Warm Heart, Ready Hand" is the Church-of-the-Month story for July; it presents the record of the amazing recovery of a church that was down but not discouraged—and of what *can* be done when the people have vision.

■ New York—City and State—is debating furiously the failures and the successes of released time in religious education, while the rest of the country, vitally interested in the idea, listens in. Kenneth Cober has been active in New York religious education for years; he is just the man to evaluate New York's experiment.

■ Millions of American youngsters, ages six to sixty, are either in Baptist summer camps or on their way; what they will find in the camp, what they may bring home is outlined by a picked group of those-who-know, in "Summer Camps."

Next Month

■ "Religion and Health," in the August LEADER is *not* by Mary Baker Eddy but by a brilliant, pioneering young Boston minister who has made a name for himself in his hospital ministrations. He is Russell L. Dicks. Ministers especially will read and reread his article.

■ "The Awkward Age" is written by Leonard Campbell, a New England Baptist pastor, who has specialized in teaching religion to children of the awkward age—those "problem children," the intermediates. All intermediate leaders who are about to give up—read this before you quit!

■ Dr. Harold Proppe asks a question that will stir you out of your August lethargy in "God Bless America—with What?" He gives a good answer.

■ And there will be the usual articles on methods, teaching, etc., etc.

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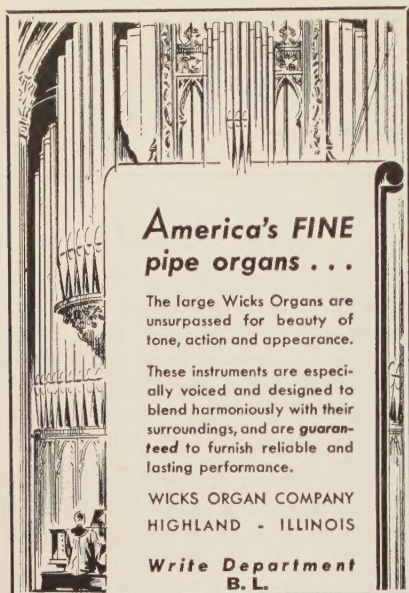
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■ From a bombed Baptist in Britain—President J. H. Rushbrooke—comes a message that should make all U. S. Baptists stop, look, listen, and take heart. We quote: "I am certain that we will not forget that we are all members of a world-wide communion, and that we will not permit the pressure of wartime to crowd from our minds the thought of our fellow Baptists, many of whom have lost their freedom and are subject to persecution 'for the Name.' All of us will also firmly resist the temptations of such a season as this—to give way to passions of hatred or revenge, to fall into cynicism or despair, to abandon ideals of justice and peace. We will continue to pray for the victory—in ourselves and in the world as a whole—of righteousness and truth, apart from which 'love' is meaningless and no 'peace' would deserve the name . . ."

Addressed to the Baptists of Canada and printed in *The Western Baptist*, and written by the light of bursting bombs, these are words worth remembering.

■ Dr. John Sutherland Bonnell, now touring England and Scotland as an ecclesiastical "Good Will" ambassador from the United States to England, recently toured Canada. He reports: "In Canada . . . there was a complete absence of hate. It is not like the last war. Spiritually, it is most illuminating that people can stand things like bombings and not hate. I am interested in finding out at first hand the reaction in the United Kingdom of people toward their enemies."

War or no war—you can't preach the gospel of Jesus Christ for nineteen hundred years without someone's taking it seriously.

■ General conclusions of the recent conversations between the visiting Japanese churchmen (Kagawa, Abe, et al.) and U. S. church leaders seem to be:

1. The new United Church of Japan, into which more than forty Protestant denominations have been forced, may be the best thing that ever happened to Protestantism in Japan.

2. Japanese Christians bowing at Shinto shrines are no more to be thought un-Christians than Americans taking their hats off at the tomb of the Unknown Soldier in Washington. Both (say the Japanese) are *patriotic* devotions.

3. American churchmen, while not at all certain of the patriotism of Shinto, agree with their compatriots that Christianity is far from dead in Japan, but still facing the crisis of its life. They are also convinced that the only concord left between Japan and the United States is that concord between Christians which laughs at geography and governments.

■ The Buffalo Baptist Association outlines a seven-point program for Christians in "this or even a greater emergency." The points:

1. Abstain from hatred of their fellow-men.
2. Safeguard themselves against warped judgments and hypocrisy.
3. Not to give Caesar spiritual allegiance that belongs to God.
4. Through prayer maintain a fellowship with God's children everywhere.
5. Strengthen the friendly ties of missionaries and support their work.
6. Face the suffering and the needs of the world with sympathy and sacrifice.
7. Develop the ecumenical spirit and strengthen the fellowship of all Christians in all lands despite cleavages of war.

■ BAPTIST LEADER nominates as the finest speech of the convention the presidential address. Finest paragraph in that speech:

"Many things have failed us. The religion of humanity has failed us. We had begun to think that man is trustworthy. We had begun to think of human progress as something inevitable. We have even begun to construct religions which had no place for God, because human nature was so good and so dependable. We are rid of that nonsense today because we have seen not only the splendor of the human spirit, but we have also seen the incredible evil that lies in the human heart."

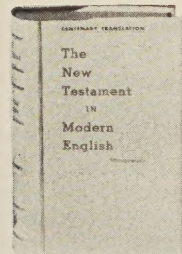
■ Judge Millington remarked at Wichita that "This convention will go down in Baptist history as the children's convention . . ." meaning that more stress had been laid on children's work than at any previous convention.

The statement of purpose of the new National Youth Fellowship, set up at the convention, is indicative of this interest in Baptist young people; that purpose is to "emphasize the necessity of personal acceptance of Jesus Christ as Saviour; to build Christ-centered lives; to encourage enlightened Bible study, intimate prayer life, and an active program of individual evangelistic and missionary effort; to promote world understanding, Christian study, and adjustment of political, social, and economic issues, and ultimate evangelization of the world; and to foster intelligent interest and active participation in world-wide missionary outreach."

Only youth could be as ambitious as this!

■ Christians in the United States and Japan should fall upon their knees and repent for having allowed relations between the two countries to reach their present state.—BISHOP YOSHIMUNI ABE, OF JAPAN.

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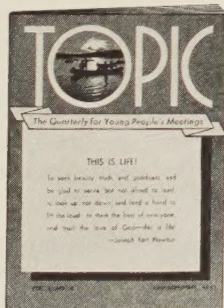
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■ The Calvary Baptist Church of Washington, D.C., has a service for the deaf every Sunday evening at eight o'clock. A professor from a college for the deaf has charge of the evening worship after which Dr. Abernethy, the minister of Calvary, serves communion. A woman from their school comes over to interpret when he speaks to them. Several women dress in choir robes and sign out the hymns for worship.

The women's organization of the deaf department is called the Sunbeam Society. They meet once a month for a business and a social meeting besides the regular monthly meeting of the department. About one hundred members attend regularly. A few know lip reading as a means of communication, but most of them use only the sign language.

■ Serious doubts are cast on the released-time idea in New York by Dr. Samuel Hamilton of New York University School of Education. Dr. Hamilton claims the churches were not prepared for it, and that it has resolved itself into "instruction periods for the indoctrination of sectarianism."

Largely responsible for this has been the fatal "Protestant tradition of depending upon voluntary, untrained workers for elementary religious instruction." To make released time succeed, Dr. Hamilton holds, we must inaugurate a new method based on friendly co-operation rather than on antagonistic competition.

■ Those of us who thought that victory for Franco would mean a free church in Spain evidently must think again. That hasn't happened. The reverse has occurred. To wit: Practically all Protestant churches in Spain are forbidden; practically every Protestant school is closed. Thirty Protestant pastors have had to flee the country since war ended. The British and Foreign Bible Society's Madrid Depository has been raided—and looted—by the police. And more than two-thirds of the Spanish workers of Britain's Spanish Gospel Mission have been either exiled, imprisoned, or executed.

■ Merger is announced of two German church bodies: the Alliance of Baptist Congregations and the Alliance of Free Church Christians. Affecting some 120,000 persons, not a single voice was raised in opposition to the union, which will now be known as The Alliance of Evangelical Free Church Congregations.

■ The Minnesota State B.Y.P.U. plans to keep in touch with all Baptist young men from that state now serving in the United States Army. The organization will provide the service men with devotional reading materials and with news items that will keep them in touch with their friends back home. This plan might well be followed in other states.



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B. L.—7-'41

■ Rev. Gordon D. Forbes, associate pastor of the First Baptist Church, Oakland, Calif., has accepted the invitation of the Washington Baptist State Convention to serve as their Director of Christian Education. Many Baptists will remember his years of service in this same capacity in northern California, where his work was so successful.

■ The National Association of Manufacturers has become preacher-conscious; watch for an NAM campaign aimed in that direction. Opinions among the preachers differ as to whether this is an effort "just to acquaint the ministers with industry," or to soften down the attacks of the social gospellers.

Says Robert L. Dittenbacher, secretary of NAM: "The average industrialist is afraid of a minister. He thinks the minister is a person with supreme knowledge of ethics, philosophy, and such subjects and doesn't want to show his ignorance."

Which isn't exactly a diplomatic start!

■ Our inside wire to Hollywood informs us that the Hays office is turning a determined thumbs-down on drinking scenes in the movies. This may have come out of an editorial in a recent issue of *Movie Radio Guide*; it may have started with that elder, Carl Laemmle, who called on the movie industry to "fight the return of the saloon as we would a pestilence."

However it came about—it's about time!

■ Never, perhaps, has the religious welfare of the American soldier been so carefully protected and encouraged as it is today. The Army is about to spend some thirteen million dollars on new chapels; fifteen hundred additional chaplains are being recruited; portable chapels, sound equipment, and other necessary items for Protestants, Roman Catholics, and Jews, are being provided in the military camps. The Army never did this on such a scale before.

Equally important are the steps being taken by the government to protect the moral and spiritual welfare of the soldier off post. A bill pends in Congress to provide recreational facilities in communities adjacent to the camps. Jewish, Protestant, and Catholic organizations are planning a drive for \$10,500,000 for the maintenance of community centers in camp and naval-station towns.

It is all to the good. More character was assassinated, in 1917, in Paris than in the front lines. It's the man-off-post who gets into trouble; but every church in America, if it will, can help to keep him out of such distress.

■ The first subscription for missions in America is said to have been made by Sir Walter Raleigh, who in 1610 gave a hundred pounds sterling for the spread of the gospel "in the wilderness of Virginia."—*From the weekly bulletin of the First Baptist Church, Los Angeles.*

■ There is little evidence of a realization on the part of Protestantism of the importance of greatly strengthening the religious education of children in connection with the churches and of incorporating children more integrally than at present into the life of the church.—**DR. HARRISON ELLIOTT**, *President of the Religious Education Association.*

CONGRATULATIONS TO

First Baptist Church of Port Huron, Mich., for its send-off of Dr. and Mrs. Raymond M. Stover, missionaries of that church, who will work in Clough Memorial Hospital, Ongole, India. At a brilliant Service of Commission, the sermon was preached by Dr. T. Thomas Wylie, pastor of the First Baptist Church, Kalamazoo.

First Baptist Church, Waukegan, Ill., upon the celebration of its ninety-fifth anniversary.

Lincoln Park Church, Cincinnati, on the occasion of its one-hundredth birthday. Rev. Emil Kontz now serves as pastor.

Hildreth Baptist Church, Columbus, Ohio, which recently celebrated its thirty-fifth anniversary.

First Baptist Church of Manayunk, Philadelphia, upon the celebration of its ninetieth birthday. The pastor, G. H. Asquith, is now completing his sixth year there.

Rev. and Mrs. Joshua Gravett, who have served the Galilee Baptist Church, Denver, for fifty years.

First Baptist Church, Colorado Springs, who have completed an extensive improvement program as an observance of the fiftieth anniversary of their church building. Pastor J. H. Skeen has served the church for thirteen years.

First Baptist Church, Benton, Ill., on its one-hundredth anniversary.

Community Baptist Church of Berwyn, Chicago, now twenty-five years old. Thirty years ago a Mission Sunday School was started in a new community of people mostly of Czechoslovak origin, who were for the most part anti-religious in sentiment. The church now has ninety-one members.

ROCKS and ROSES Out of Our Mailbag

■ Reading the article by Frank Mead in the current number of the BAPTIST LEADER I was shocked to note that the doctor allowed Dr. Luccock's commendation of *The Grapes of Wrath* to be printed without a word of vigorous protest. Of all the filthy books ever written that one caps the climax and even though such a well-known character as Dr. Luccock suggests that it be read, it seems to me that an organization such as yours should have appended a footnote stating that the book is wholly out of keeping with the things for which the Society stands

R. S. Beal
Pastor, First Baptist Church
Tucson, Ariz.

In this article we were reporting the ideas of a great Christian critic of books who feels that we should face honestly the unchristian elements of our American civilization and then attempt to Christianize them. We all agree that parts of the book are objectionable and we do not see why the author felt it necessary to insert them. At the same time, the attention of the nation has been focused on a national disgrace that must be wiped out. .

■ I read BAPTIST LEADER with interest I also enjoy the splendid devotional booklet, *The Secret Place*, which I think is very fine.

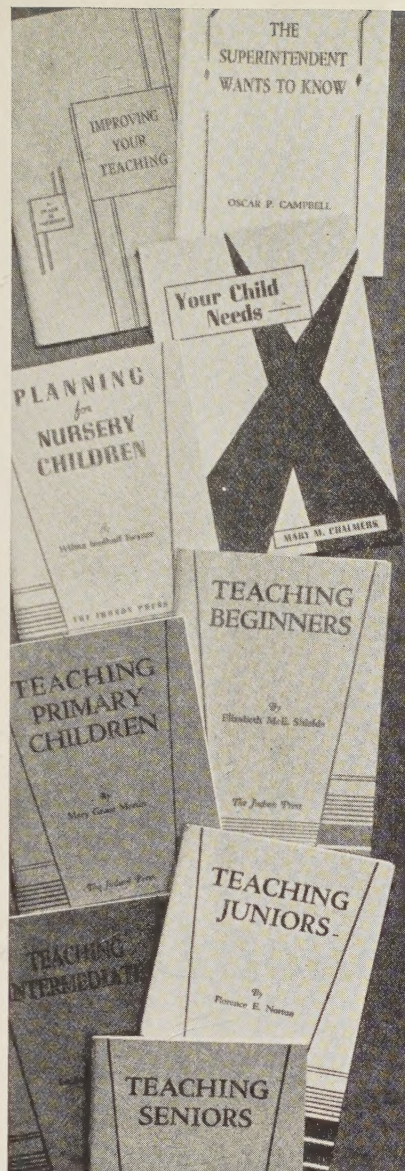
Norman Vincent Peale
Marble Collegiate Church
New York, N. Y.

■ The teacher of the men's class in the Middle Street Baptist Church of Portsmouth, N.H., considers the BAPTIST LEADER a very fine publication. Never before have they been able to hold the continued interest of a large group of men, but this year the average attendance has been about forty. He says, "I find BAPTIST LEADER the best source of inspiration. I read not only the lesson materials, but the whole magazine in my preparation for the teaching of the class, and I give the LEADER full credit for our renewed interest." There is one church in Westerly, R.I., which passes out a copy of BAPTIST LEADER to each member of its large men's class.

Letter from Boston Office
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George Sagen
Pastor, First Baptist Church
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Paul's Photos

RELIGION

Under the Capitol Dome

By FRANK S. MEAD

WASHINGTON is a city bearing a great reputation for cherry-blossoms, churches, and congressmen. The blossoms are a treat for eyes; the churches, well filled the year 'round, offer refreshment to the soul. And the Congressmen offer a great target to one hundred and thirty million people all over the country who think of them variously as scoundrels or saints.

There ought to be a law about that; somehow, we should learn that the men who make our laws at Washington are neither saints nor scoundrels but, like the rest of us, somewhere in between. At least, that is the opinion of the chaplain of the Senate and his friend, the chaplain of the House. We had lunch with them yesterday and learned from them that a great deal of wholesome religion exists under the Capitol dome.

ZeBarney T. Phillips has been chaplain of the Senate for the past seventeen years; he is one of the most popular ministers in Washington, probably because he is a great preacher and a great wit. Huey Long came up to him one day in the Senate and said slyly, "Chaplain, I hear you get paid whether you come around here or not."

"That's right. Don't you?"

Huey blinked. "Yeah," he replied. "Yeah. But what I mean is, we can get a preacher down in Louisiana to come around and pray for five dollars."

"Maybe that's what's the matter with you down in Louisiana," said the chaplain. Huey roared, shook hands, and swore they'd be friends. They were.

James Shera Montgomery has been chaplain of the House for twenty years. He says the same thing about the congressmen he has known across those two decades that Will Rogers used to say about men in general: "I never met one I didn't like." Only the chaplain of the House says "love" and not merely "like." We asked him which congressman had impressed him most as a religious character. While he was thinking that one over, Dr. Phillips broke in:

"That's hardly a fair question; neither of us, in justice to all the senators and congressmen we know, could call any one of them more religious than another. You understand that, don't you? But you can say this: neither of us knows how many of the members of Congress are regular church-goers, but we do know that they are as high-

minded, God-fearing a group of men as you'll find anywhere in the country. This idea that a senator or congressman has to be a crook before he can come to Washington is a bad fiction: *these men must be big men, or they wouldn't be here.*"

"I think," said Chaplain Montgomery from the depths of his napkin, "I think it would be Speaker Bankhead."

"Speaker Bankhead?"

"Yes. I'd say he was one religious personality who impressed me as much and probably more than any other I've ever met. I didn't expect it, when I first met him, but I should have known better. The Southerners in Congress, by and large, are more religious-minded than the Northerners; I say that with no malice toward the North, for I'm from Indiana, myself. But the Southerners. . . . Well, Bankhead gave me the shock of my life one day when he stood looking at the cross I always wear over my vest, in the House. He suddenly dipped into his vest pocket and produced a cross of his own; he said, slowly, 'I wouldn't be without it anywhere, particularly here in the House. It sort of reminds a man, you know; sort of keeps a check-rein on him.' I doubt that it was only a check-rein; the cross and all it stood for was a real force in Bankhead's life. He was the regular teacher of a big Bible class down in Alabama. He missed that here."

"There are a lot like him in the House. Sol Bloom, of New York, is deeply religious. Yes—he's a Jew. He pins his eyes on me whenever I get up there behind the speaker's desk to make the prayer, and he watches me until I'm done; many times he has waylaid me outside to talk about that prayer, or to chat about religion in general. I'm impressed by the fact that the Jews and the Catholics in Congress are 100 per cent reverent when this Protestant chaplain prays. Congress is Protestant, you know, by quite a majority, but the divisions of faith I have never heard mentioned once. I have seen evidences of a great common awareness of the deep ties of the soul that make them one."

For instance? Could he be more specific about that? He could.

"Well, there's Martin Dies. Heard of him? Sure you have. He's probably the most lambasted man in Congress, as head of the famous committee investigating un-American activities. Martin Dies has been called all sorts of names; you've heard him accused of "capitalizing" on his position as chairman of that committee. That isn't so. He's as honest and sincere and courageous a churchman as you'll find anywhere. Recently, he was offered a cold \$500 just to drive over into Maryland and make a speech at a church gathering. He turned it down immediately on the ground that he wouldn't exploit his job or abuse a national confidence. He

was offered a healthy check for addressing the recent General Conference of the Methodist Church at Atlantic City; he turned that one down, too. I call that pretty good religion. He goes to church, too. Say—I went into the Mount Vernon Place (Methodist) Church here in Washington one Sunday morning and counted twelve congressmen in the aisles. Ushers.

Dr. Phillips stirred; something just had to be said here for the Senate. . . .

"Talk about your Bible classes. . . . Why, the late Senator Logan, of Kentucky, hunted up one to teach while Congress was in session. A big Washington church wanted him, but he didn't join it. He went over to Maryland to a little struggling church that he thought *needed* him. He was there on the tick of the clock, Sunday after Sunday."

Who impressed him in the Senate, religiously?

The Vice-President of the United States, he said, impressed him very much. Mr. Wallace is an ardent Epis-

copalian; there is a quiet spiritual strength about him that will do the Senate and the country good. Borah had been impressive, too; blunt, fearless, outspoken. Dr. Phillips once had Borah preach in his pulpit—and he preached a great sermon. Young Bob LaFollette probably never said anything from the floor of the Senate that the chaplain agreed with—but he had a way of coming up with misty eyes after an opening prayer and saying, "Sir, if we could only get the things and the spirit you had in that prayer, the world could stop worrying."

Were there *no* bad ones, we wondered? No scamps, no rascals, no. . . .

They laughed, and suggested that I name one. Clever, these chaplains. But they meant well; they know that I get my political information just as other Americans get theirs—out of the newspapers. I picked one a lot of Americans had read, and whispered, and wondered about—Warren G. Harding?

"Yes, I know," said Dr. Phillips. "Harding. Pretty bad stuff to read, wasn't it? Well, I knew him, and I also know that no other President has come to Washington in my time who was so completely beloved not only by the friends who victimized him and killed him, but by men who were his political enemies as well. I tell you, the man had character, in spite of all that has been said about him. I know this, too, from first-hand contact with men who knew Harding intimately: just about 95 per cent of the things that have

been said of Warren G. Harding are sheer, unadulterated lies. I loved him. He was a great man. He never should have been President. . . ."

"I buried Harding," said the chaplain of the House. "I'll never forget it. There sat Coolidge in a pew on the aisle. Coolidge, with that wind-bitten little Yankee face that was usually about as expressive and emotional as a chunk of Vermont granite—Coolidge came up to put a wreath on the casket, and I think I have never seen such pain on a human face anywhere. Taft sat just across the aisle from him; his eyes had a fixed stare of agony that almost choked me. Greater faith hath no man than this—that he will stand by his friend down to the gates of death, even when the whole country has turned against him. . . ."

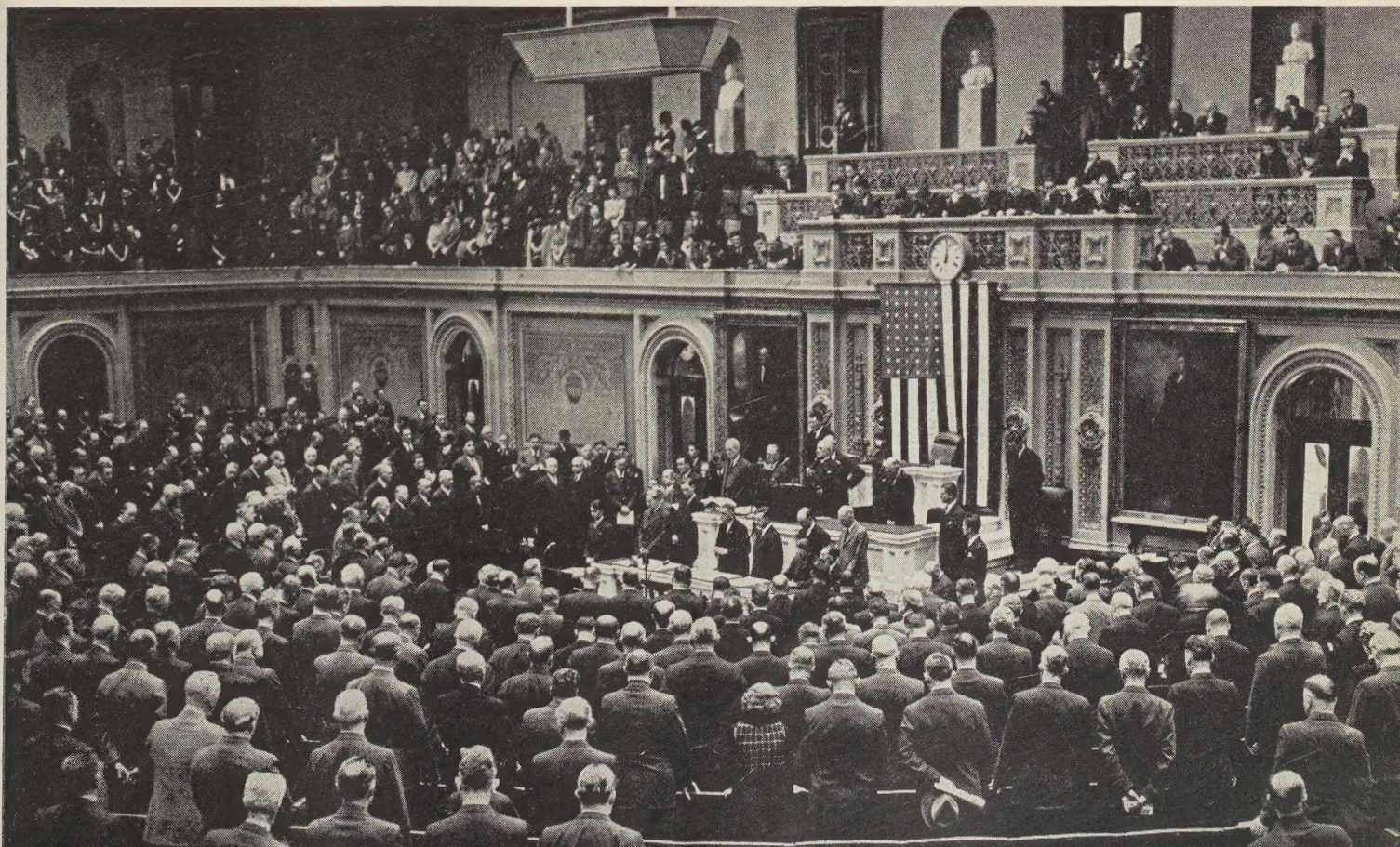
That was Harding. There didn't seem to be anything more to say. So we mentioned Huey Long. Dr. Phillips smiled.

"Huey Long! He had horns, to most of America, didn't he? Supposed to be our Number 1 national scamp. You can charge a lot of that off to politics. Huey wasn't as bad as he was painted; no man ever is. He was not only one of the smartest senators that ever came to Washington, but he was the best-informed, religiously, of any politician I've ever met. Whenever I quoted a passage of Scripture in a prayer—and that happened nearly every day—Huey would lie in wait for me outside the senate chamber and say, 'Chaplain, that was from the fifty-third of Isaiah,' or 'The seventh of Matthew today, Doctor. Right?'

A Baptist Leader Reporter Has Lunch with Two Chaplains

THE REV. JAMES SHERA MONTGOMERY, CHAPLAIN OF THE HOUSE OF REPRESENTATIVES, DELIVERS THE OPENING PRAYER AT THE OPENING SESSION OF THE 76TH CONGRESS

Wide World





Acme

HENRY A. WALLACE

a quiet spiritual strength about him

Right! He never missed. He. . . ."

"But why didn't that translate itself into action in Huey Long's life? Why didn't it influence the way he lived?"

The reply was slow, and I'll never forget it: "Well, you know, music can lure a man to his ruin, or lift him to heaven to hear the angels sing. Politics has exactly the same effect—a vastly different effect on every different man. With Huey, it pulled him down. . . . Some day some smart writer who knows psychology will write a book on the psychological effects of politics on the human personality; I'd like to, but I know so little about psychology. What I do know about Huey Long is that politician or no politician, *he never broke his word to any man. He never broke a promise.* You may not call that religion; I call it one of the fruits of religion that doesn't show up any too well in a lot of us. I believe it was the natural outcome of a deeply seated religious faith in the man.

"I talked with him once just at the close of a Senate session. He was unusually quiet, almost meditative. Suddenly he said, 'You know, chaplain, I have a few things to get straight with God, before I go.' I was startled; he didn't usually talk like that. When I recovered my balance, I took his hand and said, 'All right, Huey. Why don't you? Now?' His eyes filled up and he looked through me like a man looking at a ghost, and did what most of us do in that sort of situation: he got up and walked away. He looked back at me, almost pitifully, as he went through the door. I never saw him again. Just a few weeks later I picked up a paper on a trans-Atlantic steamer and read that Huey Long lay dead on the floor of the state capitol in Baton Rouge. . . . *What couldn't a man like Huey Long*

have done in the American scene if he'd gone the whole way with God?"

Lunch was over; they rushed out to their afternoon rounds; I roamed over to take another look at the Lincoln Memorial. You take your hat off when you stand before that Memorial, if you're Christian and American; you're in the presence of a Man for the Ages, and of a Spirit. There he sits, his head bowed, looking dreamily, moodily, prayerfully toward the dome of the Capitol. The eyes are not stone eyes; they are smouldering mirrors in which lie re-



International News

MARTIN DIES

honest and sincere and courageous

flected a strangely beautiful thing called the American Dream. The jaws are set and furrows cross the brow, and it flashed on me as never before that Lincoln must have looked like that in the dark days of the Civil War.

They called him a baboon; a murderer; a madman; they called him

You take your hat off when you stand before that Memorial, if you're Christian and American; you're in the presence of a Man for the Ages

Acme



Underwood & Underwood

JOHN HOLLIS BANKHEAD

was a regular teacher of a big Bible class

things we would blush to call a President today. He made little public declaration of his piety, yet he revealed a great spiritual depth when he talked at Gettysburg of ". . . liberty . . . all men created free and equal . . . consecrate . . . hallow . . . devotion . . . the last full measure of devotion . . . that this nation, under God, shall have a new birth of freedom; and that government . . . shall not perish from the earth. . . ."

That was religion under the Washington dome in '63; it is still there. Not blatant, not pretentious, not a well calculated shouting from the housetops, but a deep-buried inward thing in the hearts of big men who still believe and labor for the American dream in the dark days of '41.

Summer Camps

A Symposium

Camping in these United States may once have been a monopoly of the Boy Scouts and the fresh-air fiends, but it shows signs today of growing into the status of a major American industry. More than a million boys and girls under twelve years of age will be registered in American camps this summer. What for? What will they get there? What is it worth?

Thinking in terms of our Baptist camps, which will claim thousands of our young people this summer, we put these questions to six Baptists whom we thought should know the answers; we asked them to tell us "Why should we have summer camps? Why should anyone go to them?"

PEARL ROSSER, who besides being Director of Children's Work for The American Baptist Publication Society has had several years' experience in Baptist summer camps, has replied. She is very sure of

... the intensity of influence upon a child during such a long and consecutive period by adult leaders and other children. The influences of the camp may be all for the good, or, if the camp is not properly conducted, they may be quite detrimental to the child's development.

Camping offers an opportunity for broadening social experiences with children of similar age. There is a sort of social and emotional emancipation from babyhood.

Camping can be strictly educational, providing for the acquisition of specific skills in playing and working. Or it can arouse the child's curiosity to the extent of sending him on a search after truth; in view of the words of Jesus, "Ye shall know the truth, and the truth shall make you free," nothing can be more important than that. Or, properly supervised, it can help a child to come close to God through his contacts with Nature and with consecrated individuals, particularly his adult leaders."

PERCY R. HAYWARD, of the International Council of Religious Education, knows his summer church camps; he is enthusiastic, almost lyrical in his praise of them. His contribution to our symposium reads like a hymn:

I am the Summer Camp.
I am a splash in the water, a light on the hills, a hundred boyish heads bowed in prayer at sunset.
I am sacred places made holy by the consecration of young hearts and growing lives.
I am quiet cabins through the stillness of the night.
I am the glory of the morning; the humbleness of prayer; the touch of new ideas.

I am lithe forms cleaving blue waters; the eager heat of games; growth through honest contention for thought and truth.

I have fused the steady idealism of mature life with the eager certainty of youth that there is no impossible.

I have transformed mountains into steadiness of character, sunsets into quietness of spirit, and moonlight across the lake into a pathway for the feet of the ever-living God.

I take the crucible of joyous experience and in it fuse these manifold experiences into God's growing creation—a Christian purpose for a growing life.

So, out in the woods, on the mountains, by the sea, I await your boys and girls this summer.

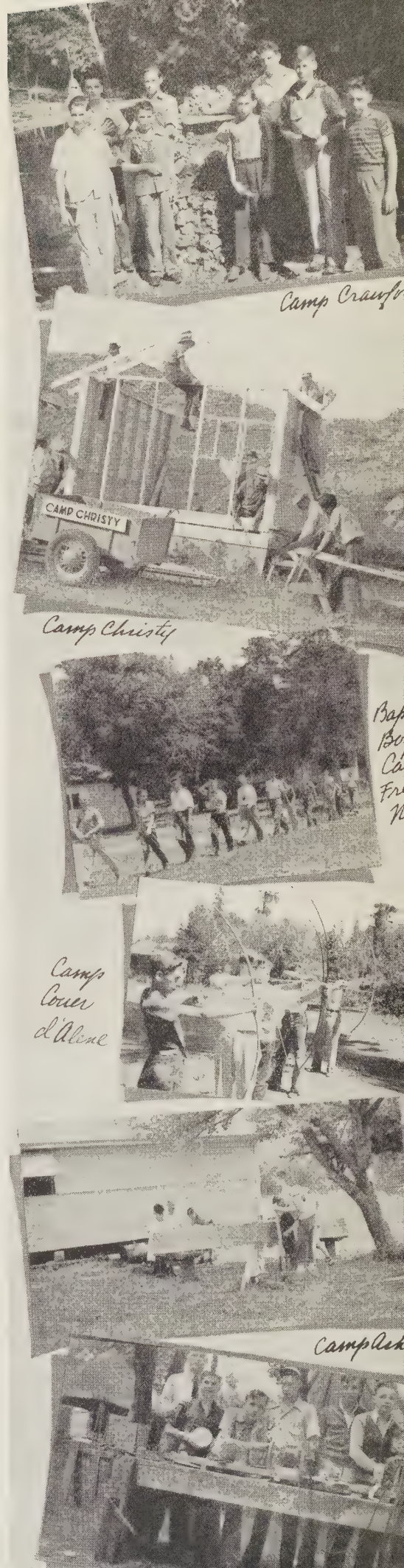
Send them to me—and I will blend their eager spirits, their beautiful bodies, their ideals of life with the world of nature and the eternal purposes of nature's God.

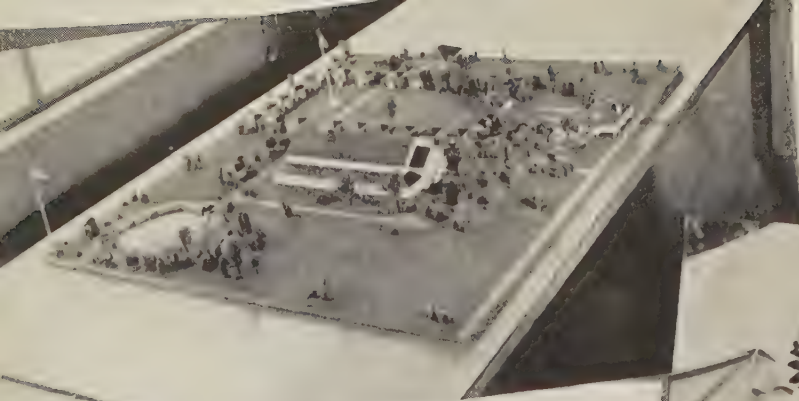
I am the summer camp.

LELAND KINGMAN is manager of a Royal Ambassador Boys' Camp at Ocean Park, Me. He believes that Royal Ambassador Camps are feeders for the Baptist churches:

One of the camp counselors—a Baptist minister donating his vacation to service in one of our Ambassador camps—called it "The Camp with a Purpose." We believe it to be all of that. Why is it that hundreds of boys returning to their respective homes after two, four, or six weeks of a season at the Royal Ambassador Camp are literally thrilled with a growing appreciation of deep spiritual values which somehow seem to spring into full flower in camp? Some of these boys tell their parents and friends, "The thing that I liked best about camp was that course in Missionary Heroes taught by _____ (here insert a fond nickname for some fine Baptist preacher whose parishioners would hesitate to use such intimacy!)"

Or another boy says, "Chapel serv-





*Model of Campus Area -
Royal Ambassadors Camp*



*Amer-Indian
Boys' Camp*



*B. Frank K. Blevin,
Choctaw Indian
Iowa Baptist Boys' Camp*



*Junior Royal Ambassadors
Boys' Camp*



Amer-Indian Camp



*Royal Ambassadors
Boys' Camp*

ices meant most to me. I'll never forget those talks by the camp pastor." Many boys would be diffident about mentioning that personal interview with a selected counselor during which the young lad made his first decision and a commitment to become an Ambassador for Christ, but none of them would hesitate to stand before two hundred campers at chapel and offer the morning prayer—the kind of prayer that would rejoice the heart of mature Christians anywhere.

A chain of Royal Ambassador Camps now stretches from coast to coast, offering an unending stream of future church, missionary and lay leaders, year by year. Already some of our Ambassador boys have found their places in the ministry, in lay leadership, while others await placement in missionary service. . . .

EDGAR C. SMITH, Director, Department of Education and Young People's Work, the Pennsylvania Baptist Convention, has been close to Baptist camp work for a good many years. He makes out a strong case for camps:

"Where Christian Character Grows!" That is the motto of all our Pennsylvania camps. The leaders themselves must be Christian and capable of wielding a fine influence among the campers. The programs include Christian teaching and leadership training. Personality development in terms of the highest and best is always in mind as the programs proceed. Thus planned and directed, Christian character *must* grow in the camp. Decisions for Christ do occur and are definitely sought; life enlistments in his service often follow. Campers return to their homes and churches better Christians, changed in conduct and spirit, to serve Christ and the church more faithfully and efficiently. We have seen that happen in many cases. Our camps are no longer an experiment. We know that they produce these results, and we believe they are making a major contribution to the total program of the denomination.

F. W. TOMLINSON has been "camp pastor" for eighteen summers and a camp leader for two additional summers at Lake Winnepesaukee; he sees amazing "potential values in a genuine Christian summer camp":

All our Baptist camps are built on the greatly felt need of supplementing the work with boys and girls in the church. I believe growth in Christian character can be achieved in camp more rapidly than in the church. Why? Because of the continuous, personal influence of the selected group of leaders talking, working, playing, praying, and living together in God's out-of-doors with their young charges.

Dr. Joseph R. Wood, of Reading, Pa., whose church sent large numbers of its youth for thirteen summers to Camp Unami and whose church school sets aside each Sunday two-and-a-half per cent of its offerings for this purpose, said to me recently: "Camp Unami produces marvelous changes in our boys and girls. Many juniors return from camp with the desire to be baptized and unite with the church. They understand what it means to follow Christ and they make the best members we have. Others seem to return with changed attitudes and with a training in the Bible and a missionary interest that makes them more faithful and helpful in our church."

GEORGIA FERRY, a member of the editorial department of The American Baptist Publication Society, has had more than her share of the Baptist summer camps—and she wants still more. She gets right down to earth with her story of Nancy:

Each year the same miracle takes place in the vesper services of the girls' camp at Corbly. The prayers change from imitative, stereotyped petitions, "Bless everybody, everywhere" and "Help us all to be good Christians" to timely, personal sentences of gratitude and devotion such as, "Father, we thank thee for the little bird that sang our vesper hymns with us. It made us all very happy," or, "Oh, God, I never felt you so near to me before. Don't let me forget this moment when I go back home."

Few years pass that we do not have a Nancy. It was raining the day we

met *this* Nancy, and the dull day seemed to be a fitting background for her sulky mood. She whimpered and sniffled about wearing rubbers and a raincoat through the field from cabin to dining-room. She hated rubbers! She never wore them at home! Great tears of self-pity smudged her round cheeks and turned her snub nose into a comical red buoy that seemed to float in the salt water from her blue eyes. It was obvious that Nancy would be one of those "difficult ones."

Two weeks later we said goodbye. It was raining again. Nancy came squishing through the field in her big rubbers and mud-splattered raincoat. "I can't bear to leave," she wailed as her family's car drove into the yard. "Cut the dramatics," ordered her friend, the morose Giggles, staring into the long days that she would have to endure before another camp. Nancy was on the running-board, gabbling unintelligible superlatives at bewildered parents. "She *adored* camp! Could she come back next year? Could she and Giggles . . . ?" Suddenly above the confusion of parking cars and chattering campers we heard her shrill, "Mo-o-ther! Did you come to *camp* without rubbers and a slicker? That's *awful*! Now you can't see the Vesper Grove. Everybody knows you need rubbers at a camp!"

One summer we met Howdy. A thin, nervous boy stepped breezily on to the porch of the registration shed. "This Camp Corbly?" he asked, too loudly. Someone snickered. The counselor observed Howdy with friendly eyes before he turned to a stocky boy whose grin marked him as the offender. "Tubby here will take you down to the cabin.

You bunk below him, and I'm sure you'll be great pals," smiled the counselor.

But Tubby and Howdy had other ideas. For three days war raged in Cabin Two. Finally, the others in the cabin demanded a truce. A sullen peace ensued. Soon, Howdy began to look better. The sun put a glow in his skin. Long hours in the open air made him sleep all night. In a week he was less nervous. He stopped shouting his opinions. One night the fellows grinned when Tubby and Howdy came to the campfire with the elaborate casualness of enemies-become-friends. Not long before, one of the boys had reported hearing Tubby's earnest, high-pitched voice. "You know, Howdy," Tubby was saying, "you've sure changed." "You, too," grinned Howdy. "Isn't this a swell place?"

Nancy and Tubby and Howdy *are* Camp Corbly! For a Christian camp is made up of self-conscious spirits that begin to express themselves in the Vesper Grove, of self-centered individuals who venture into the delightful process of forgetting themselves in friendships, of flighty adolescents who are starting to integrate their lives around a great loyalty. Two weeks cannot make a new person of a growing boy or girl, if anyone should be so presumptuous as to desire that, but two weeks can provide the psychological light and air that stimulate growth of character, even as sun and oxygen help to develop strong bodies. I can think of no other phase of the whole church program that contributes so much to the social and spiritual unfolding of its young people.



Age Ranch, Seduction - Royal Ambassadors Boys' Camp



Camp Corbly



Green Lake Baptist - Junior - Junior High Camp



Nebraska State Baptist Boys' Camp



Boys' Camp - Iowa Falls, Iowa



Camp Crawford



Camp Crawford

Camp Crawford



Junior High Boys



Royal Ambassadors Camp



Wide World Photos

CHILDREN AT CENTRAL BAPTIST CHURCH PERFORM A SCENE FROM "THE PLACE OF REFUGE"

Released TIME

By KENNETH COBER

THE papers are full of it; the Sunday school journals are all talking about it; the schoolteachers and the ministers are arguing about it; it's the question of the hour in Christian education. "Released Time," the plan of releasing children from the public school for religious instruction either in the school or the churches, holds the headlines: its fate will profoundly influence our church future.

It is new to most of the country, but an old story for the sovereign state of New York. When the Baptist Church School Advance awakened our churches in New York with the sad news that we had lost 25,000 enrolled pupils from our church schools in a quarter of a century, we blinked: that was about a thousand a year. But against this period of Sunday school loss, there was one rift in the cloud; weekday religious education was decidedly "on the up." Twenty-five years ago, there was only one weekday school of religious education in the state, but the number has grown until today we have more than 50,000 pupils in 200 communities enrolled in Protestant week-day schools. Most of them meet an hour a week, on public-school time.

During the single school year of 1939-1940, there was an increase of 38 per cent in the number of New York communities conducting such week-day education; since then, other large cities—Buffalo, Syracuse, Utica, and now New York City itself—have begun to develop released-time programs on a city-wide basis. This is worth studying. And because it may work well in any community, it may be worth while to see how

it got started in New York, how it functions, why some like it, and why some do not—and what it has done.

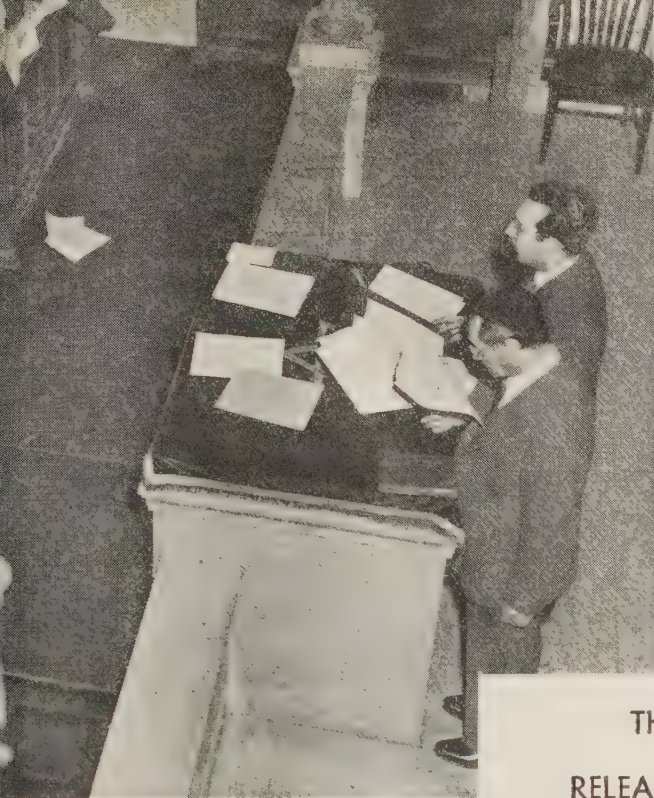
It all started under a ruling by the State Commissioner of Education which gave definite status to the use of fifty minutes a week for religious education. A few churches had had the benefit of a released-time rule, locally, even before that, but without any expression of approval from the State Board of Education. Soon after the state commissioner issued that ruling, the New York City School Board conducted a public hearing on the question, and over a great deal of objection, approval was given. Most of the opposition was based on the argument that "The use of released time by the churches will draw a line of distinction between the children who are excused, and those who remain in school. This will lead to bigotry and intolerance."

I wish those who argued thus could have spent the last few years with me, traveling over the State of New York. I have seen scores of released-time schools in action, but I have yet to find one case of "intolerance and bigotry." Nor has anyone else ever told me of such a case!

That was our first spurt: the commissioner's ruling. Second was the wholesome competition that developed between the Protestants and the Catholics. For some time after the Protestants started the released-time movement, the Catholics showed little interest in it; now they have realized its possibilities and are rapidly promoting schools throughout the state. In Buffalo it is felt that the pressure of Catholic interest in-

fluenced the school board to permit the establishment of released-time schools. Personally, I welcome this Catholic interest. If that spur is prompting us to activity in this much-neglected field, then let us thank them for helping us to overcome our indifference and lethargy.

Now 48 per cent of the weekday school systems in the state are conducted in school buildings, and that has caused a great deal of discussion and debate. It is definitely an era of thinking and action where Protestantism needs to chart its course carefully and to consider all angles. The trouble seems to come over the state constitutions that prohibit use of public funds for sectarian purposes. Those who interpret such prohibitions literally and who oppose the use of school buildings for religious teaching hold to the idea that school buildings are a form of taxpayers' money, and that the use of that money for sectarian purposes clearly violates the Constitution; that the churches should secure a change in those constitutions, if they desire to use the buildings; that it violates the ancient principle of church and state, etc. Those favoring the use of public school property call for a broader interpretation of such constitutions, in keeping with the changed conditions of modern life; they point to a youth sadly neglected religiously; they say that one-room rural churches could not hope to do the job that could be done in rural consolidated schools; that Girl Scout, Boy Scout, and American Legion units use the schools; so why not a religious unit? They feel that it would add no further burden to the taxpayers; that



RABBIS GIVE JEWISH CHILDREN RELIGIOUS INSTRUCTION IN THEIR SYNAGOGUES



CATHOLIC CHILDREN GO TO THEIR ROMAN CHURCHES FOR PRESCRIBED CLASS WORK

THE PLAN OF RELEASING CHILDREN

FROM THE PUBLIC SCHOOL

FOR RELIGIOUS INSTRUCTION

the school equipment is superior to church equipment, etc.

While Baptists find themselves generally opposed to the use of public school buildings for sectarian teaching, I think the decision here must depend upon local situations. Instead of haggling over *where* you are going to teach the millions of untaught American youth, let us ask *when and how* are you going to teach them?

The results of our efforts in New York may interest those still on the fence and trying to decide about the value of released time. Briefly, we may summarize the results as follows:

1. The quality of teaching in the weekday school has surpassed that of the average Sunday school. Leadership is more uniformly capable. Teaching conditions are usually much better. No absentee problem exists (you might call it "hookey"), since attendance at the school is not compulsory. The fact that the classes are held on a "work day" and not on a "rest day," has worked in our favor, so far as attendance is concerned. It is interesting to watch the conversion of the public school authorities as the schools have progressed. In Rochester, for instance, many officials were at first tolerant, but hardly enthusiastic. One such school principal, after a tour of inspection, had this to say: "I confess that at times I have questioned whether in practice these schools are worth the expense of money and time of both the church people and the children involved. . . . However, after visiting four groups in their classes at the church this week, I am convinced that our plan for this instruc-

tion as conducted in our district is well worth all its cost in time and effort. The children are acquiring valuable religious knowledge and religious training and, better still, in them is being developed a wholesome and lasting attitude toward religion such as is not being done in any other way with which I am familiar. . . ."

2. The use of released time is helping our children to achieve a unified philosophy of life. One result of the separation of church and state was the division of life into the "religious" and the "secular"; conversely, one effect of weekday schools is to place them back together. Pupils receive the impression that religious education is not something to be set apart for certain days and places. Religion is a part of life. There is an opportunity to integrate religious teaching with learning in other fields, provided the weekday school teacher is thoroughly familiar with the public school curriculum.

A teacher of my acquaintance holds a conference each week with the public schoolteacher of her weekday school pupils. She discovers what her pupils have been learning in the public school, and also what behavior problems have arisen during the week. She makes it a point to deal with these problems in her class, not, of course, mentioning exact instances or names. Her pupils are amazed at the insight of this teacher who is able to deal so understandingly with their sins of commission—and omission.

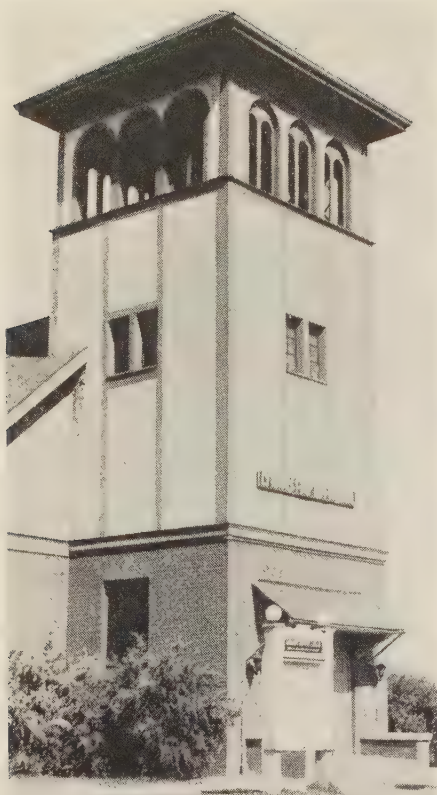
3. The weekday school is increasingly

effective as an evangelistic medium. Many of its pupils have no other contact with the church. The spiritual illiteracy of some children enrolled in it classes is astounding, to put it mildly. I once gave a test to a weekday class of fifth-grade boys and girls from an underprivileged area of a large city. In correcting the twenty-four papers, I found the name of Jesus spelled fourteen different ways. That was a matter of spelling, to be sure, but you can well imagine that the spiritual literacy of this group was not much higher than its ability to spell!

I have discovered rural public schools where not one of the twelve or fifteen pupils had ever been inside a church building, or been given any kind of religious training prior to their enrollment in a weekday class.

Time and again I am asked the question: "If this released-time school continues to grow, will it not some day take the place of the Sunday school as the church's primary educational agency?" I doubt it. The Sunday school has a special value because of its proximity to the worship service of the church. It is easier to bring pupils from the Sunday school into an intelligent and loyal relationship to the church than from the weekday school. Hence, every pupil in the weekday school should be considered a potential Sunday school member.

There will be much debate over released time in the fall; already many educational authorities doubt its value, and others praise it. There may be changes in method, but I think the idea is here to stay.



LYNHURST, THREE BLOCKS FROM THE MAIN HIGHWAY, APPEARS TO BE A COUNTRY CHURCH

LYNHURST BAPTIST CHURCH, for its first ten years, had to have the help of other and more prosperous churches. Nineteen years ago it numbered fifty members. Those who knew it loved it, but nobody really thought it would become "one of the big churches of the city." It was "just one of those situations . . . nothing much that we can do about it . . . we'll do what we can, in a small way . . ." Many Indiana Baptists thought the last chapter was about to be written when a preacher in badly shattered health came out to Lynhurst to "take it easy," as his doctors advised him, before he retired for good. A church of only fifty members ought to give him a lot of rest.

Last Sunday 952 attended the morning service. Now the membership is 1,014. The broken-down preacher who came nineteen years ago is still there—in perfect health. The church not only supports itself, but it also contributes largely to missions. It is the rendezvous of the youth of the neighborhood and the wonder of Indianapolis churchmen. They wonder how it happened.

I got a first faint idea of how it had happened when I dropped off a bus on Route 40, six miles west of the heart of Indianapolis, and walked across the street to a combination filling station and lunch counter. So this was Lynhurst—a suburban community with filling stations, drug stores, delicatessens, groceries, and the continuous traffic on Route 40. At the lunchroom I asked a waitress if she could direct me to

Warm Heart, Ready Hand



THE CHILDREN'S CHURCH, OF WHICH DOROTHY MOORE IS SUPERINTENDENT, HOLDS ITS SESSION SIMULTANEOUSLY WITH THE SUNDAY MORNING CHURCH WORSHIP SERVICE

any of the members of the Lynhurst Baptist Church, living in the neighborhood.

"Sure! See that house over there, the one with the car parked in the driveway? Go over there and ring the bell. They'll be glad to see you."

I had my earnest doubts that they'd be glad to see me; this was Sunday evening, and supertime as well; most people I know don't like to be disturbed then by a stranger asking questions. I pushed the bell, found myself greeted with a smile and a handshake that pulled me across the threshold; I sat and asked questions for half an hour—questions that were answered cheerfully, enthusiastically, about Lynhurst Baptist Church. I began to feel the glow of a warm heart, the welcoming pressure of a ready church hand . . .

The young folks took me down the street to B.Y.P.U. Three blocks off the main highway, the church stands on a hill, the highest point geographically for two miles around. A square brick-and-stucco tower rises solidly above a plain brick edifice such as you'll find on a thousand Main Streets. I thought to myself, "Well, equipment hasn't done this. There must be something else." There was.

Inside, I was startled to find not just one B.Y.P.U. going on but *three*. The session I attended was ably led; a good speaker had taken time to prepare something worth listening to; it had good, planned music; even more important, it had good fellowship. As the meeting

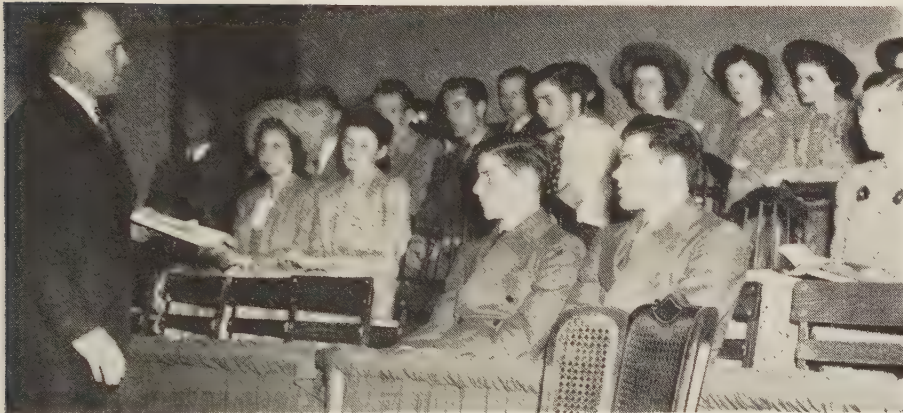
closed, the leader asked every young person present to pray for someone else and, if the opportunity offered itself, to sponsor another's joining the fellowship of the church. It was a clean-cut, direct Christian appeal, and in it I found my first clue to the success of the church. Fellowship, prayer, and an invitation: these first things come first at Lynhurst, always.

It is a praying church, throughout. And a thankful church. No special outward and visible sign proclaims this fact; I heard no loud "Amen's" on any of my visits there, but I was deeply conscious of many an unspoken "Amen." I did find reverence all about—and where real reverence exists one finds true prayer. This undercurrent of prayer seems to be a vital part of the worship of the young people of the church, even as it is among the "oldsters." Much of the vitality of this church came out of the organization of a "Prayer Band" back in 1924; prayer since then has been the strong spiritual mortar holding together the whole organization.

The pastor, C. H. Scheick, is white haired, sharp-eyed, quiet, cheerful (you can't imagine his saying, "This is just one of those impossible situations . . ."), busy. One notices about him an unpretentious, unofficial aggressiveness; he is easily the dynamo, the heart of the place. It is impossible to think of the great record of Lynhurst without thinking of the pastor and his wife. Utter simplicity and kindness in themselves, they have managed to kill the

The Story of the LYNHURST BAPTIST CHURCH of Indianapolis

By ROBERT H. MYERS



HUGH FOUNTAIN, ELECTRICAL ENGINEER FROM PURDUE UNIVERSITY, IN A SUNDAY MORNING BIBLE STUDY WITH HIS CLASS OF FORTY UNMARRIED YOUNG PEOPLE

defeatist attitude of this church that was so discouraged when they came and to put in its place an overpowering loyalty to the church and to the work of the kingdom of God. The friendliness and the serenity of the pastor impress you deeply, but that serenity may be misleading. It does not mean that he is slow; *this man has made twenty thousand pastoral calls in the last nineteen years.* Warm heart, ready hand

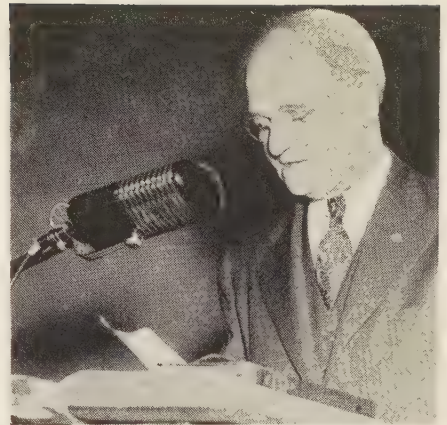
Back of both pastoral calling and faith in the people lies a constant, careful study of the needs of the community; no phase of this church's work is carried on without careful analysis and study. Lynhurst might be described as "the church that takes no chances." The Sunday school is closely organized according to age-groups. The church has an excellent Scout Troop. The choir is led by a highly efficient director. On two different occasions I arrived at the church a little early—but always someone was there to welcome me and to introduce me to others near by with a grace and an ease that made me almost envious. In one evening I was introduced to one man—five times! It seemed to me that nobody got away from any of the meetings without at least one hearty handshake—and probably without a good half-dozen. The deacons invariably stand at the door to greet you; they make you feel as though you had grown up in the place.

There is someone to do everything. Those who made the gears of the church

grind so smoothly and quietly were volunteers. I discovered that they watched for things that needed to be done—and did them. During the first part of the morning service the sun was hidden by heavy clouds; instantly, a layman turned on the lights in the auditorium. Another saw that the strangers had hymn-books; someone else tiptoed into the vestibule to speak softly to late arrivals during the prayer. Everyone has a job; it is a church of hands and head and heart.

I was handed a list of 168 names and addresses. These people make up the committees who guide the work of the church—and less than two decades ago this was regarded as a hopeless church! The result of such planning reveals itself at every turn. These people have a church, they *know* they have a church, they are proud to serve that church.

Fully half the names on that list of



REV. C. H. SCHEICK ACCEPTED THE PASTORATE AT LYNHURST NINETEEN YEARS AGO

committees were *young people*. That's important. This church does no work *for* young people; it works *with* young people. The young people's groups are led by young people. At one evening service I found 425 persons present; at least two hundred of them were under twenty-two years of age. I wonder how many churches are like that?

It is apparent that we are describing a *living* church. Also a *crowded* church. During the Sunday school hour, every nook and corner is filled. Partitions in the Junior Department downstairs divide the floor space into eleven classrooms; in the auditorium upstairs five adult classes hold forth at the same time, with the aid of a few rods and curtains. Even the babies are here, in a special room at the rear of the building, where capable girls keep them happy during church worship. I listened to the account of the Lynhurst Vacation Church School—one of the best in the state—with its fourteen certified teachers. There is no let-up in the program during the summer months.

We might suppose that Lynhurst has enjoyed some special advantages, or "breaks," in its building and progress, such as gifts from rich men and women. Emphatically this is not the case. There has been no legacy or endowment upon which to lean. The church has no property from which it derives any revenue. There are no members who belong to

(Please turn to page 36)

KARL W. SCHEICK IS SUPERINTENDENT OF THE INTERMEDIATE DEPARTMENT



Church School Workers' Conference

Suggested Program for July

By ELLA B. WEAVER

Theme: The Church School a School of the Church

Worship (15 Minutes)

QUIET MUSIC. (Play "Day Is Dying in the West.")

CALL TO WORSHIP. (In unison.)
"Serve the Lord with gladness; come before his presence with singing. Enter into his gates with thanksgiving and into his courts with praise."

HYMN. "Day Is Dying in the West."

SCRIPTURE. John 5: 17; 6: 27-29; 9: 4.

HYMN. "Work for the Night Is Coming."

PRAYER AND MEDITATION. Suggest subjects for several to lead in prayer. Include praise and thanksgiving that God is working in nature and in us continuously; express a desire for guidance that we work with God in and for his church now.

Study and Discussion (45 Minutes)

Start the discussion by recalling that the work of the whole church is closely related to the five goals of the Baptist Church School Advance. Announce that the purpose of the meeting is to emphasize the fact that the church school is the school of the whole church; that it is the local church at work in Christian education. Refer briefly to the chart on page 7 of the booklet, "Unifying the Program of Christian Education in the Local Church," to give historical perspective to the problem. Consider at length, according to local needs, the following topics:

A. Our church has a responsibility for the Christian nurture of its children and youth.

1. Why should our local church be concerned about this? Refer to the church covenant and to "The Children's Charter," formulated at President Hoover's White House Conference on Child Health and Protection: "For every child spiritual and moral training to help him to stand firm under the pressure of life."

2. What is our church providing between Sundays to help spiritual growth? Check (a) use of *The Secret Place* or other daily devotional reading for individual and family worship; (b) time and type of homework or assignments in connection with Sunday school lessons; (c) service, missionary, and other kinds of church projects involving children and youth; (d) vacation and week-day and summer schools of religious education; (e) co-operation of parents in home instruction of children.

3. What improvements can be made in our Sunday program for children and youth? (See article "Children in the Church," by Julius Fischbach, on page 6 of the July, 1940, BAPTIST LEADER.)

a) What is the best time for Sunday school and how should the time be divided? (See pages 5-7 in booklet "Improving the Sunday Church School Program.")

b) How well are the children and youth learning really to worship and not merely to go through "opening exercises"?

c) What has been done about encouraging the use of family pews; junior congregation, and children's sermons; junior and young people's choirs; and young people serving as ushers?

d) How does the kind of teaching and fellowship in classes and departments on Sunday compare with that found in the public schools?

e) What changes can be made to give all the groups the best possible rooms and equipment?

B. Our church has (or has not) a Board of Education to carry out the church's program.

1. Ask the chairman of the board or some member appointed by him to present a survey of the type of work done and its relationship to the Workers' Conference and other groups within the church.

2. If no board exists, have someone prepared to give a review of the new edition of the book *Administering Christian Education in the Local Church*, by Oliver deW. Cummings.

C. Our Sunday school is (or is not) financed through our regular church budget.

1. Do the contributions of the pupils more than cover the expenses of the school? If not, why?

2. How can the church budget be personalized so that children may understand where the offerings go? (See article "Guiding Children's Giving," by Nan F. Heflin, on page 19 of the July, 1940, BAPTIST LEADER.)

3. What are the merits of the individual duplex envelopes for all Sunday school pupils?

4. How can the teaching of Christian stewardship and missionary giving be done more effectively in all departments? (See article, "Stewardship Education in the Children's Department," by Dorothy W. Pease, page 20 of the

February, 1940, BAPTIST LEADER, and "The Offering in the Nursery Department," by Lottie May Cobb, on page 17 of the April, 1939, BAPTIST LEADER.)

D. Our school makes an annual report to the church.

1. How accurate and complete are the records of attendance and offerings in the various departments? (See article, "How Shall We Take the Record?" by Grace McGavran, on page 20, February, 1941, BAPTIST LEADER.)

2. How has the wall chart, "Our Church School Life Line," been used and displayed during the year?

3. What can be done to visualize the report of our school for our next annual church meeting? Explore the possibilities of having an amateur motion-picture taken of the school in its activities. Or perhaps some one in the church whose hobby is color photography with a miniature camera can prepare a series of slides for projection. Whether or not these methods are possible, arrange to have charts or graphs made to illustrate the reports.

Conclusion

Summarize briefly the various suggestions given to show how the school actually is a school of the whole church. Announce plans for the August Workers' Conference (an outdoor meeting?). Apportion any necessary committee to follow up the work of this evening's conference. Close with the singing of "I Love Thy Kingdom, Lord" and a prayer of dedication to the work of the Christian church.

AN ADVANCE RETREAT

Sounds queer, doesn't it? Nevertheless, it is a good idea to hold a week-end retreat for the officers and the teachers of your church school just before launching the Second Year of Advance this fall.

Choose a summer camp or similar place far enough from home to provide the necessary isolation but not so far as to make it inaccessible. Ask your officers and teachers to set aside one week-end, two or three weeks before Rally Week, to spend there in conferences and discussions.

Such a retreat should include a general planning conference for the entire staff, as well as separate study and discussion groups for the various departments. For suggestions, write to your area director of Christian education.



BAPTIST CHURCH SCHOOL Advance News



PRESSING ON!

Most of this Advance News Page usually has been devoted to stories of how various churches and church schools have adapted the Baptist Church School Advance to their local situations. This month, however, we all are eager to look ahead, to see what the Second Year of Advance holds for us. Because Northern Baptists are pressing on. We have made a good start; now we must continue with increasing enthusiasm and effort.

Inspiration A-Plenty!

By this time there should be plenty of inspiration for anyone. *Dispelling the Shadows*, sequel to last year's *Somber Shadows*, has been widely distributed and is having a tremendous effect. These sixteen pages of triumph—for the stories they tell are stories of triumph—will bring a thrill to any Baptist.

Moreover, we start the Second Year knowing that the Advance does work. Last year at this time we had only our faith to carry us on. The Advance was a new, untried venture. This year we have the experience of hundreds of churches that have tried the Advance and seen it work beyond their fondest hopes. We know of hundreds and thousands of new members brought into church school for the first time; we know of hundreds of individuals who have committed their lives to Christ;

we know of hundreds of teachers and officers who have experienced a deepened sense of their responsibility in those positions. Truly there is inspiration a-plenty!

MATERIALS Better Than Before

About 3,500 churches enrolled in the first year of the Advance, and their reactions to the materials supplied to them were almost universally favorable. Nevertheless, we really believe that materials for the Second Year are even better. Look at this list:

Dispelling the Shadows. Sixteen pages of photographic record of how ten Baptist church schools made the Advance work. Even while you are reading the stories of these churches you will be seeing possibilities for adaptation to your own school.

Lanterns in the Night. Last year every enrolled church school received a copy of the "Manual of Methods." It was the "right hand" of every successful Advance Director. But this year even that valuable booklet is surpassed by *Lanterns in the Night*. Written by Frank S. Mead, successful author of several widely read books, this book combines suggested methods with the stories of how different churches actually used such methods. Ready August 1.

Five New Posters. Striking, colorful new posters, one for each of the five

goals of the Advance. They will be adaptable to all sorts of arrangements within and outside the church building, and will convey a striking message. Ready August 1.

Kodachrome Slide Lecture. During the past year the first set of full-color Kodachrome slides on the Baptist Church School Advance was released. It made such an instantaneous hit that Headquarters was unable to begin to meet the demand. That first set now is available to churches and conventions through their state or area directors of Christian education, and the second set is in process of preparation. This second lecture will be the story of a typical Baptist church and how it used the Advance; the story of Any Baptist Church, in Everytown, U. S. A. By October 1 this second set also will be available through state and area directors, and will contribute greatly to the success of the Advance effort.

Work Kit II. The response to the Advance Work Kit was so favorable that a second-year kit has been prepared also. Work Kit II includes everything that is felt to be absolutely essential to a church school that plans to carry on the Second Year effort. It will cost one dollar and will be ready by August 1. It will include *Dispelling the Shadows*, *Lanterns in the Night*, a set of the five new posters, a new booklet on evangelism in the church school, a Second-Year seal for the Participation Certificate, a mimeographed sheet of "starting suggestions," and numerous other materials.

TYPICAL OF THE SORT OF WORK BEING DONE, QUIETLY AND EFFECTIVELY, IN SUNDAY SCHOOLS ALL ACROSS THE NORTHERN BAPTIST CONVENTION, IS THE PROGRAM OF THE AMOMA CLASS OF THE FIRST BAPTIST CHURCH, DIXON, ILL. THE CLASS WAS ORGANIZED IN 1937 WITH TWELVE MEMBERS; TODAY IT HAS AN

ENROLLMENT OF FIFTY-ONE. FROM ITS RANKS COME TEACHERS OF ALL DEPARTMENTS OF THE SCHOOL; FROM ITS TREASURY COMES FINANCIAL HELP WHEN ANY SUDDEN NEED ARISES IN THE CHURCH. MRS. W. J. MILLIKEN HAS BEEN TEACHER SINCE THE ORGANIZATION OF THE CLASS; THE REV. J. H. HUGHES IS PASTOR



Family Church Night at Berkeley

By U. S. MITCHELL

THE old, old problem of how to make that prayer meeting interesting and successful has found one solution in Family Church Night at the First Baptist Church, Berkeley, Calif. Church Night in itself is nothing new; this particular Church Night is, for it runs from 6:15 to 9:00 P.M. one night a week and it provides food, fun, fellowship, prayer, praise, inspiration, information, and planning for every member of the family.

Promoted to provide wider acquaintance, to give the individual a well-rounded religious program and to fill various other unmet needs, it has opened the doors to a fine co-operative achievement in adult education, and is widely approved by pastor and people as one of the most important phases of the work of the church.

The evening is divided into three periods: the first runs from 6:15 to 7:00 and you might call it the "food" period. A good, substantial four-course dinner is served at cost—and that cost is *seventeen cents per person*. But that price is available only to those who make reservations; others pay twenty-seven cents, which is still inexpensive. Birthday and wedding anniversary tables with cakes and candles are provided for the first and the third Wednesdays of each month. During the meal there is both planned and impromptu fun, followed by a community sing. After introductions and announcements the minister of music leads a "hymn singspiration," at which time the children adjourn to their departments.

The second period is Devotional Period, the high spot of the evening. It runs from 7:00 to 7:40. Some constructive study, such as the parables of Jesus or a book of the Bible, is featured. With the closing prayer adults and young people go into their third-period groups.

The third period runs from 7:45 to 9:00; in this time are provided several alternative forms of study and work. For instance:

1. *Seminars* study and discuss the subject assigned for the term. After fifty minutes these groups adjourn to the social hall in which they have organized action games for a period of twenty minutes.

2. *Official board and committee meetings* are staggered on alternate Wednesdays to avoid conflict. Twenty-seven such groups are co-ordinated into the schedule. For example, the first Wednes-

day includes deacons, deaconesses, high school and Pioneer executive cabinets, missionary committees, etc. With the exception of the evenings required for official meetings, each one is expected to enroll for a seminar. The official meetings are required to dismiss promptly at nine; adjourned sessions may be called if necessary.

3. *A reading-room and study-hall* is provided with religious journals, daily papers, and selected books. It is open from 5 to 9. Students having home work find this a good place to study while waiting for the family.

4. *Table games* are provided for those who feel too weary or disinclined to attend classes. Instruction in chess and checkers is provided on request.

5. *The children's departments*, of course, continue through this period, also closing with a twenty-minute recreation period.

The success of Family Church Night depends upon a few simple rules of procedure that must be observed:

1. The time schedule must be strictly followed throughout the evening.

2. There must be friendliness. The entire staff, kitchen "crew" and all the rest, are dispensers of good cheer. No frowns!

3. The pastor must keep a close grip on the entire set-up; he must also delegate every duty possible.

4. Staff personnel is subject to revision each term; leadership must be shared as much as possible.

5. Anyone who becomes "weary in well doing" should be given lighter assignments or replaced by a substitute.

The questions of the food, the kitchen, the dining-room, etc., are always the first to be worked out. We make it a rule that all those connected with this end shall be courteous at all times; that typical church dishes (meat loaf, casserole dishes, Spanish rice, etc.) shall be banned from the menu. All groceries are purchased by the cateress in the open market at quantity prices; no church discounts are accepted. All foods must be of a high quality. We use no substitutes. No donations of food, either from stores or homes, are accepted. No one is allowed to serve in the kitchen more than once each term, and then only on an invitation. A maximum of one kitchen worker to each fifty people to be served has been found about right.

When food is served the kitchen "crew" (called "the high toppers") are

served last; throughout the entire program they sit at a reserved table in the dining-room. No one stays in the kitchen during the devotional period. The dishwashers take charge at 7:50 and have entire responsibility for leaving the dining-hall and the kitchen in first-class order.

I can hear someone say: "But it's impossible to serve generous portions for seventeen cents. Don't be ridiculous!" Sorry—we've found that it *is* possible! We jot down the things we would like to eat, and that becomes the menu. Two guiding principles must be followed: first, squeeze out all idea of profit; all spare money unavoidably earned must go right back into Church Night to provide better food and dining-room service. Second, break down the meal-ticket into parts. For example: first course (pine-apple, tomato juice, or salad 1 cent; meat course, 6 cents; two vegetables, 2 cents; dessert, 1¼ cents; drinks, ¾ cent; service, 4-5 cents; total, 17 cents. We have profited on this breakdown; last year at 15 cents we cleared \$25!

Administrative personnel should be divided into: Director of Church Night; Cateress; Hostess; Cashier; Song Leader; Pianist; Kitchen Personnel; "High Toppers"; Decorators; Room and Equipment Supervisors; Children's Leaders, Seminar Teachers, Hospitality Directors, etc. We find it best to operate continuously from September to May, dividing that time into four equal terms with a different theme for each term: first term, Christian Living; second term, Leadership Education; third term, World Friendship; fourth term, The Bible and Life.

Many of our men come direct from their offices; many children, from school. It brings together families that formerly were divided on account of different interests on different nights. Children were out one night, parents, another: result, no family fellowship. Now all are in the church on the same night, with the rest of the week open for whatever family fellowship or activities they may desire.

I know of no one in the church who would give up Family Church Night without a fight; it is one of our most beneficial services to the community.

EDITORS' NOTE. Pastors wishing further information on this unusual scheme, may write to Dr. U. S. Mitchell, Pastor, First Baptist Church, Berkeley, Calif.

Children's Leader

We Make Over Our Room

By Lottie May Cobb

Photographs by Ralph Berry

THE leadership in our Primary Department had changed twice in the past year. Each change of leadership had meant a change of the entire set-up of the department. Both teachers and children were feeling some insecurity and restlessness. The third leader sensed this, but felt that in order to provide a rich environment for both children and teachers, many other changes were necessary.

A meeting of the teachers revealed an earnest desire to guide the children in Christian growth and to co-operate in plans that would further this aim. An inventory was taken of the room. Furnishings and all equipment for both children and teachers were listed. Articles by well-known writers in the field of primary work were studied. Tentative plans were made.

It was decided to encourage the children to think the situation through and help with the plans. If the changes were their own, they would understand them and be interested in the reorganization.

The children had been prepared for the change in leadership. They had been told the new superintendent's name. They had been led to look forward to her coming. As the children arrived that first Sunday, she was near the door with one of the teachers to greet them. They were delighted to help in doing many of the routine duties usually done by the teachers. Teachers and children worked together. There was an unmistakable feeling of friendliness.

At nine-thirty, one of the teachers led the group in a short assembly. Then the new leader took charge very simply and informally. Her part was to arouse in the group a desire to improve the primary room. Leading children to see the need for making changes in their

plained that these were pictures of a Primary Department in another church. All became interested in the activities of the children in the pictures. Conversation about these pictures stimulated a desire to have such an environment in their own room. The children were then given an opportunity to decide whether they should try to make their room more attractive and interesting.



OUR ROOM HAD AN UNATTRACTIVE WORSHIP CENTER, AND THE ONLY ENTRANCE WAS AT THE FRONT

environment is no easy task. The first problem was to make the children aware of a need for a better arrangement. They must be stimulated to want to improve their room and to make their own plans.

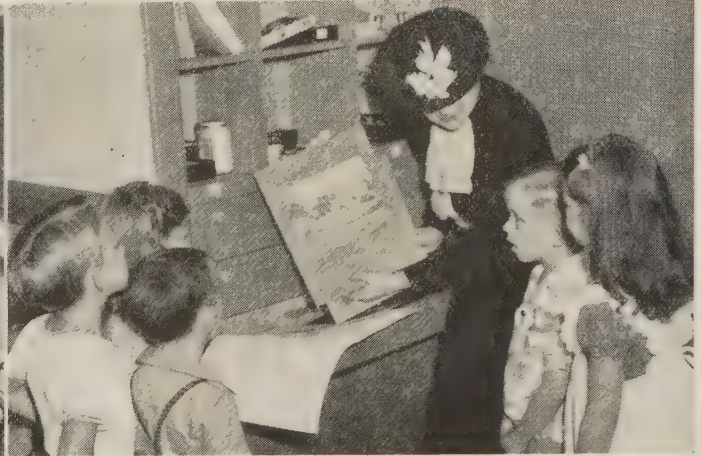
The only door in the room was in the corner, in front of the room as the chairs faced. Every time this door was opened, all heads turned to see who was entering. Four steps led from this door to the floor of the room. A large blackboard covered most of the wall directly in front of the children's chairs. Seven or eight framed pictures along a ledge filled the remainder of the space between the blackboard and the door. A small wicker basket on a chair near the door was the only provision for the offering.

Copies of *Children's Leader* and BAPTIST LEADER containing illustrated articles on "Arranging a Worship Center," "The Place of Offering," and "Interest Centers," by Nan Heflin, were passed around the group. The new leader ex-

The third-year class asked for the privilege of planning the worship center. The first-year class wanted to arrange a place of offering. It soon became evident that a complete rearrangement of the furniture would be necessary. The blackboard did not seem to lend itself to the background of a worship center. Perhaps the chairs could face in another direction. This would mean moving a large sandbox. Two windows in the wall that would then be the background for the worship center presented a problem. It was decided that monk's cloth drapes, if let hang straight from the rod, might shut out the light sufficiently. The table where the children looked at books would need to be moved. The second-year class asked to do this, and to rearrange the chairs.

Since so many plans were being made, it was decided that a list should be put on the blackboard. One of the teachers volunteered to write, and these items were listed:

1. Face chairs away from door.



(UPPER LEFT) THE CHILDREN HELP TO PLAN CHANGES. (UPPER RIGHT) THE FIRST-GRADE CHILDREN CHOOSE A PICTURE FOR THE PLACE OF OFFERING. (SIDE) THE NEW PLACE OF OFFERING, ARRANGED BY THE FIRST GRADE. THE SECOND-GRADE CHILDREN REARRANGE THE CHAIRS. THE THIRD GRADE PLANS FOR THE WORSHIP CENTER.

2. Move sandbox.
3. Arrange a worship center.
4. Arrange a place of offering.

The class time that morning was spent in further planning and work. The third-grade class studied pictures and made plans for the worship center. The first-grade children went to the cupboard where several drawers were filled with pictures, to look for one that might be used in the place of offering. As soon as the others were in their classrooms, the second-grade class began rearranging the chairs and moving the table. Because the sandbox was too heavy for them to move, it was left for the caretaker. Each group had something definite to do toward the project. Every child was interested and busy.

In the short assembly before closing, reports were made of each group's work. It was recalled that the children in the

pictures studied had used a large song chart. It seemed a good way to learn new songs. So another item was added to the list on the blackboard:

5. Make a song chart.

The first-year class had found many valuable pictures that could not be used because they were either poorly mounted, or not mounted at all. The leader had arranged a few well-chosen mounted pictures on the ledge with the framed pictures. The children decided to mount their pictures and begin a picture file. Still another item was listed:

6. Mount pictures.

The morning had been so stimulating that a very short closing worship service seemed best. The presentation of the offering in the usual way and a brief prayer of gratitude for the church and the department ended the assembly.

The next Sunday was a very busy one. The small table that had been in the worship center was placed near the door for the place of offering. An unused larger table had been discovered in the secretary's room. A length of blue corduroy that had once been used as a curtain lent a touch of color as a cover. Placed between the two windows, this table was the foundation for the worship center which the third-year class planned and arranged.

Before long, other changes were made. A partition hiding many useless odds and ends shut out the light from another large window. This was removed and the room seemed wider. The space in this small room became a valuable interest center. The children decided that the paper chains draped across the front of the classrooms were not in good taste, so they were taken down. They also decided that it would be better to have no curtains than the faded, dusty cretonne ones that were never used. The

CHILDREN'S LEADER

pictures that were thumb-tacked "hit and miss" on the classroom walls were taken down. Plans were begun for picture rails and wallboard strips to hold pictures. The three wall vases were filled with wandering Jew and placed on the partitions that separated the classrooms. The children liked to water these with a small, watering can with a long spout. Painted orange crates were used to hold the few books in the department and the new picture file the children had made.

The situation as a whole was improved, but after a few Sundays, it was apparent that the new arrangement for the worship center was not practicable. With the drapes drawn, the room was much too dark, even with artificial lighting. Also, a large part of the room near the entrance was not being well used. It was decided that the chairs would have to be set back as they were in the beginning, facing the blackboard. The flags were placed in brackets, one on either side of the door. A visit to the storage space in the basement revealed two large painted burlap screens that were used occasionally in dramatics.

These were placed so they shut off the view of the door. The blackboard was again a problem, but with the larger table for the worship center, and the ledge of the blackboard used for a picture rail, it was not too bad. Some of the newly mounted pictures were used here, and some were pinned on the burlap screens. The new song chart could easily be seen here.

The place of offering was moved from the wall to the other side of the screens, facing the entrance. The situation was not yet ideal, but it was another improvement, and it did aid worship and suggest other activities. On the first Sunday after the new arrangement was made, two or three early comers went in and sat down quietly for a few minutes. One little girl said, "It's different. I like it." The teachers felt the difference, too, and liked it.

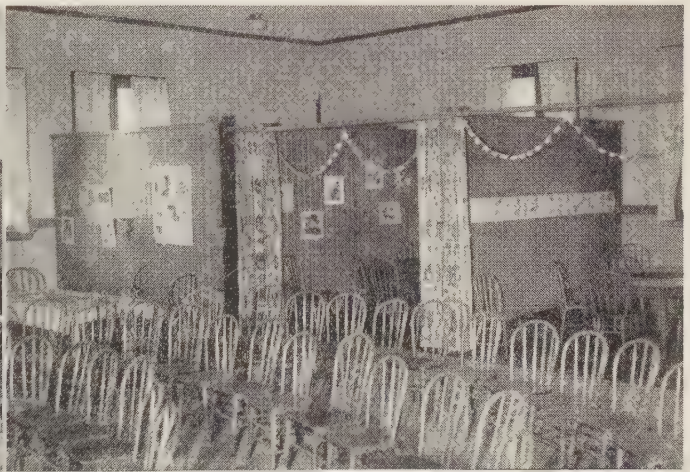
The pastor and others in the church became interested in what was being done. It was discovered that a little money was available. Plans to redecorate were begun.

The walls were tinted a soft rose, and the woodwork was painted ivory. A

little worship center was built to take the place of the table. New screens of wood were made to take the place of the burlap screens. These were painted ivory to match the woodwork. The built-in blackboard was covered with wallboard. Blue velour draperies made a frame for the worship center. A scarf of this same material was used. A picture of Jesus was pinned on the wallboard. White candles in a new candelabra, and flowers completed the worship center. What formerly was an assembly room for the Primary Department was now almost a little chapel. The children had worshiped before, but how much more inspiring the new environment was!

These changes were not accomplished quickly, for each step was thought through by teachers and children. Nearly a year was required for the entire improvement program. However, when teachers and children are planning and working together, such an activity becomes a rich experience for all. Such happy, natural situations in connection with the church school are favorable to Christian growth.

(LEFT TO RIGHT) THE NEW ARRANGEMENT WITH SCREENS TO SHUT OFF THE ENTRANCE IS A GREAT IMPROVEMENT. OUR OLD CLASSROOMS WERE DARK AND UNATTRACTIVE. PAINT AND CAREFUL PLANNING HAVE WORKED WONDERS. OUR FINAL WORSHIP CENTER IS ALMOST A LITTLE CHAPEL.



Let's Give Them a Chance

By ELSIE W. JORDAN

THE mother of a boy of junior age came to the children's worker saying, "I wish you would do or say something to get John to stay for church. Just as soon as church school is over he wants to go home and play. If he goes home I must go, too, or else let him go home alone and play wherever and with whomever he pleases."

A few days later another mother approached the same children's worker saying, "Mrs. Smith, what can we do to get my son to remain for church? I would gladly stay but our boy will not remain, and because it is too far for him to go home alone, his father and I have to take him. I tell you James is my problem! He is so headstrong." James is in the junior department of the school also but in a different class. Both boys are members of the church and should be at the morning worship service.

The same children's worker, a few years ago tried to interest a mother in bringing her children to church school, but this mother seemed indifferent to her responsibilities. Betty, age ten, came for a year but soon drifted away. Jack, two years younger, was a bright little fellow full of energy, with a wide open mind and a sweet disposition. While in the primary department he came regularly and was much in earnest. But as a junior he seemed to lose interest, and because there was no home co-operation he soon stopped coming altogether. When the mother was interviewed she seemed content to lay all the responsibility on the father who never attended. Just a few days ago this children's worker read in the paper that Jack Brown was arrested for stealing a car. A few days later, in conversation with the minister she said, "We could have saved Jack from all of this if we had had some help from his parents."

Another boy of Jack's age came from a good Christian home. He was regular in attendance at church school and church. The children's worker never had to do any pleading with his parents to get home co-operation. Instead, the parents came frequently to her saying, "We want to thank you for what you are doing for our boy." In reply the teacher would say, "It is such a joy to work with your boy, because of the fine Christian home you have made for him and because of your co-operation." The mother, in departing said, "We need the help and influence of Christian teachers in the church school. In these days it takes the united efforts of the minister,

the church school teachers and officers together with parents and the influence of a Christian home to rear our children aright." It is needless to say that this boy is now a junior deacon in the church and is active in all lines of young people's activities.

We do need united Christian influence in our work today. Irregular attendance at church school and church is one of the greatest detriments to our work today. Any one of our church schools would be twice as large as it now is, if we had back of it the co-operation of every home. One teacher said recently, "In the course of six weeks I may have everyone who is enrolled in my class present one Sunday but never all or even three-fourths of them on every Sunday. One member will come today and miss the next five; another who is absent today may come next Sunday and miss the following four or five Sundays." These conditions are bad enough for adults but think what they do to the training of a child where regularity is of first importance.

If a child attends so irregularly we naturally infer that he comes from a home where Christianity is not a paramount issue. We are usually right in thinking that he gets little religious instruction at home. Therefore, with only one hour of Christian teaching in every four or five weeks, what kind of foundation for Christian living will he have? Would our public schools put up with such irregularity, or would they allow a child to be promoted at the end of the year? Would your child learn to play the piano if he took a lesson today and never touched the piano again for four or five weeks?

Teachers and superintendents are glad to have parents come to them for help in the work they are doing, but often the request comes too late! If the mothers mentioned at the beginning of this article had come to the children's worker for help sooner, before they ever took the children home, she would have found it much easier to help them. If these parents had urged their children to remain for church when they showed the first desire to go home and play, perhaps this problem never would have arisen. It may be that earlier in the lives of these boys the parents were not faithful in their church attendance, and so the children at once inferred that church attendance did not mean much after all. Then too it is pathetic to think of parents losing control of their children at such an early age. If James is

a problem at ten years of age, what will he be ten years from now?

Fortunately, however, all parents are not indifferent. There are countless numbers of fine Christian parents who are the backbone of the church today. Many of us who are active in the church now are deeply indebted to fine Christian parents who taught us aright and lived their teaching. Some who have not had Christian homes have developed into strong Christian workers because of the influence and teaching of devoted church school teachers.

A prominent judge, in a recent address at a community gathering, told of a boy who was brought into court for a misdemeanor. When he was questioned closely by the judge, the boy cried out, "Well, Judge, I just ain't never had a chance."

In this land of freedom with its thousands of churches and fine schools it is hard to accept the fact that some do not have a chance. Our fine churches and our highly developed efficient school system are a credit to our land, but sometimes even they fail to give our children a chance. With mothers' pensions available and other government help for parents and children, a big step has been taken toward better training for our boys and girls. But no matter how much financial help the government may give, unless there is some personal Christian influence, the child will not have a square deal. If a boy comes from a home where there is no parental control or Christian influence, but is left to find his associates on the street or in questionable recreational places, the temptations of the day are going to make a strong bid for his life and in many cases will win out unless Christian teachers and helpers lend their aid.

Someone said, "Every human being on the earth is a bundle of possibilities awaiting the touch of a Divine Creator, to be awakened to a life of infinite worth and superlative glory." Perhaps the Divine Creator is expecting you or me to touch that life and awaken it. If we fail, then perhaps that child will not have a chance. Our work as Christians is not finished as long as there are in our midst indifferent parents and children without a chance.

EVERY person in the church fellowship with whom a child comes into contact helps to build his concept of church as a friendly or unfriendly place.

The Leader's Own Growth

By LUCY BICKEL

The final article in a series presenting the work of the Nursery Department

WATCH me, Mummy," called Patty Ann. "I'm Miss Gray." Three-year-old Patty Ann climbed up on the piano bench, began a series of dis-cords on the keys, and turned her head to sing to an imaginary group of children, "Friends at Church."

It was such an accurate imitation of her church school teacher, that that afternoon when Patty Ann's mother met Miss Gray on the street she told the story of Patty Ann's dramatization. Miss Gray was amused, but, as she turned her steps homeward, her amusement changed to thoughtfulness.

"If Patty Ann imitates me in this one respect," she thought, "will she not imitate me in other ways?" She thought of the many mannerisms that she and her helpers exhibited when they were with the children of the nursery class. Patty Ann, as well as Billy and George and Carolyn and all the others, might find any one of these many actions interesting subject matter for imitative play. She thought, with more concern, of the less tangible characteristics that imitative three-year-olds might incorporate into their living. She and her helpers would not say to these three-year-olds, "This is my attitude toward life," "I believe certain things about worship," "I have a conviction about the necessity of beauty and deep appreciation." Yet, just as surely as though they had proclaimed it from the housetops, these three-year-olds would know. And, knowing, they would imitate.

Miss Gray, like many another teacher of children, longed for some way to measure her worth as a teacher and her growth in the Christlike graces toward which she tried to guide small children.

Perhaps there is no accurate way to measure the quality of a Christian teacher, but there are ways in which a Christian teacher may check on herself, may discover her growth toward Christian living.

A child asks questions of others to gain the information he needs. To the extent that the questions are answered accurately and honestly, he gains in his ability to understand his relation to his world. Teachers might use questions with the same purpose. Honest questioning of one's self, and honest answering will give a starting point for growth.

Two questions might be asked. First, "Am I the kind of *person* I should be?" Second, "Am I the kind of *teacher* I should be?"

Am I the Kind of Person I Should Be?

A teacher of little children writes, "Leaders and teachers must never be so preoccupied with children or subject matter that they cease to be worshipers. Children coming to them should feel through them the living contact with God."

Phrasing it differently, a teacher might ask herself, "Is God such a living reality in my life that children and grown people will know it without my saying a word?" Unspoken teaching about God is the kind of teaching that will be most effective with very little children. A "feeling" or, as an adult would say it, an "experience" of God is communicated without words. It is dependent, therefore, on the teacher's own experience, not on the words she uses.



Three Lions

PRAYER FOR A CHILD

By Grace Thomas Bloxham

As I gaze on this little child,
And know 'tis mine to share
The training of her mind and heart,
I wonder how I dare!

But He who loves all little ones,
And on whose strength I lean,
Knows my deep longing for her good,
Thus can I trust, serene.

He hears my prayer: "Guide me," I ask,
"As this small hand I take;
And may I help her find a faith
That nought can ever shake!"

This does not mean that a teacher will not try to find words to describe God. She will seek out those who have thought about God, and have had experiences of God. She will try to express her own thoughts and feelings, for only as we express thoughts do they become a part of us. In this fellowship with others she will recreate experiences of God.

But finding God in solitude is also essential. The teacher, therefore, will set apart some time every day for aloneness, when she may meditate and pray, and gain calm and security for a busy life. She will not be discouraged if she falls short of her highest goal, but she should try to use every opportunity to find closer companionship with God. The paths to God are many, and each day brings some opportunity to find him in new and unexpected places.

The questioning teacher may ask herself also, "Is beauty a necessity in my life?" The answer will be "yes" if she can find beauty in the commonplace things of life, as well as in the pageantry of hills and mountains, plains, and valleys. Everyone needs the silence of deep woods, the perspective of plains and mountains, the music and colors of the out-of-doors. Not everyone can have access to these things when he wishes. But the person who can see loveliness in a window-box struggling into green beauty through a city's smoke, or find a new pattern in bare branches against a winter sky, can have access to beauty that does not depend upon location.

Again beauty may be found in Christian personalities. History and records of great deeds and high thoughts may glow with a beauty that will be "a joy forever." Poetry or prose, music of word or instrument, art that is graphic or constructive, life in the world of nature or in human personality, say to the teacher, "seek not afar for beauty."

Perhaps this teacher has had little opportunity to develop appreciation of beauty. Perhaps to her, as to Peter Bell, a yellow primrose is nothing more than a yellow primrose. Then she should make a beginning wherever she is and try to find one bit of beauty in a common thing. She might tune the dial of her radio to a program of good music and try to discover the harmonies that make it an enduring joy. She might lift her eyes to the skies some sunset time and discover the harmonies of color. She should take every opportunity to

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Ralph Berry

The Beginners Take a Trip

By Phyllis Newcomb Maramarco

*Many of the Most Helpful
Learning Experiences Take Place
Outside the Classroom*

ONE bright summer day, the writer was returning from a morning of vacation school observation and supervision. On the way, she observed a large truck filled with happy, shouting children from a near-by Negro center. Two smiling teachers sat on the high seat with the driver. "They're going to a farm," thought I. "Since they are just beginning a new farm unit, what would be more logical than to visit a farm, especially since many of them scarcely know what green grass is like, to say nothing of being able to distinguish between the different farm animals." Investigation proved that such was the case, for their principal said later, "We asked a Negro driver who owned his truck to take our children into the country to see a real farm. It was a completely new experience for many of our children and supplied the stimulus for a valuable unit of work."

Now to the untrained eye, a happy time might appear to be all that was included in the experience. Such was not the case, however, for into this and every such trip go many important teaching procedures. For example, it is very necessary that an excursion be quite definitely a part of a unified program. Oftentimes a trip is planned to introduce a unit, thereby providing much color, accuracy of detail, opportunity for further activity, and a vivid, lasting impression that will supply the necessary background for further research and planning. Again, excursions are enjoyed when the time seems appropriate for them, or when questions arise that require first-hand information or observation. One experience leads to another until a trip is almost demanded by the situation. Indeed, sometimes trips culminate enterprises, as when some lovely worship experience, perhaps in a garden or park, climaxes a unit by leading the children into the presence of God.

Previous to any excursion, important planning should be carried out by the group. The following questions might be some which should be faced:

What things shall we look for?

In what ways may we be courteous and polite to others?

What rules shall we remember as we go?

How shall we thank Mr.— for allowing us to visit him?

How may we show that we are glad to be his guests? (And many others, according to the occasion.)

Obviously, also, an excursion should be immediately followed with a period of evaluation, when the children are encouraged to rethink their experience in the light of the questions they had previously faced to see if their objectives were achieved. If they were not, the group will wish to consider how their behavior can be improved when a similar activity is again planned.

The leader of any kindergarten group going on a trip must ever keep in mind two principles among others, namely, to avoid overstimulation and to avoid the sordid. A group may easily become quite out of hand unless voices and actions are controlled, thereby losing completely all good that might come from the venture. Desirable individual and group behavior is as much a part of the learning from an excursion activity as any information that may be gleaned. Likewise, introducing children to sordid conditions may easily create impressions leading to grave psychological problems. Kindergarten children have not yet reached the point where they understand the causes of such conditions, nor can they do anything to improve them.

The leader also must be overalert for worship experiences when such group excursions are carried out. Children need to be led to interpret their experiences religiously. Discovering the wonder and

mystery of the natural world, working with God to make a garden grow, co-operating with God by working in the world, associating love and goodness in people with the love of God, all these and many others provide moments of worship for the kindergarten child when religious values are discovered and appreciated.

When kindergarten children go on a trip, one might think at first that it is necessary to go some distance. Such is not the case, however, for hidden within one's own church school building are possibilities for many interesting pilgrimages containing countless valuable learnings. A visit to the minister's study, the bell tower, the furnace-room, the church auditorium, all suggest rich experiences. Let us examine some areas which offer desirable learnings and religious experience. It is presupposed in every case that these experiences do not stand alone, but that they are integrated with other thinking and activities.

1. Go for a walk to see some construction which may be under way. Watch the processes and the care with which the men work. Some kindergarten children who were once out walking came quite unexpectedly upon some workmen laying a new sidewalk. After watching the process silently for a few moments, the leader then and there offered a brief prayer of thanks for people at work in the world.

2. Go to the home of a child or friend to see a new baby. Observe the care with which the mother handles him and the love which she shows him. Think together of the wonder of new life and the joy which the baby has brought to the parents. Learn to approach the baby gently. Emphasize the fact that God's love is expressed through people.

3. Visit the florist to buy a plant for a friend who is ill or for a friendly elderly person. Observe the beauty of

the shop or greenhouse, the tender care which the florist gives to his plants. The purchase might well be made with the offering that has been allowed to accumulate over a period of Sundays. The plant might then be delivered to the shutin, if such a visit is wise and practicable.

4. Go as a group to call on the minister to become acquainted with him and his study. It would be pleasant to prepare some simple gift for him—a bowl of pansies, a blotter for his desk, a colorful calendar. Plan, too, to sing a song and to talk with him intimately.

5. Make an excursion one day to the cellar of the church to observe how the building is heated. An invitation might be sent previously to the sexton, asking him to lead the tour and to explain the necessary things. Such a trip provides a splendid opportunity to become better acquainted with the sexton and to discover ways in which the children may assist him in caring for the building.

6. Take trips into the community to learn more about the people who work for us. The grocery store, for example, offers an excellent opportunity to glimpse the interdependence of peoples by discovering something of how our food is provided for us. A delightful hour might be spent one time at the children's library finding some books that would enrich an enterprise, and incidentally becoming better acquainted with a friendly librarian. The firehouse is another exciting place to observe more people who are serving the community. Throughout, the emphasis in conversation should be on God's dependence on people in the world. God does not do things for us; he expects people to work with him in the world.

7. Take walks with specific objectives in mind. One group went walking on a Sunday morning to find "surprises" in spring and returned much excited about their new discoveries. Listening for various sounds in the natural world, such as the "music" of the wind, bird calls, or rustling leaves may afford a new experience for many children. Or watching for colors such as white clouds, patches of blue sky, and gay flowers might be the objectives for another walk. Sensing the mystery and wonder of the natural world should at all times be encouraged. Again, walks might be taken to observe signs of beauty in gardens, or gay community decorations as at Christmastime.

8. Parks and gardens are delightful spots for visits. The objectives for such excursions are numerous—to observe lovely things, for joyous play, for a few moments of worship, or for stories and relaxation. Children are often helped to be aware of beauty and loveliness for the first time in such surroundings.

9. One of the most joyous and wholesome excursion experiences is to a farm. This may be a midweek or vacation school activity. Roms in the barn or meadow, seeing farm animals, gathering eggs, picking apples, talking with the farmer, riding a horse—all these and countless other activities await the children who go to the farm. Such a trip is a glorious opportunity to discover how the farmer works with God by co-operating with the laws of the universe, and to receive a tiny glimpse of our dependence upon this helper for some of the necessities of life. A significant religious experience may be created through this kind of excursion.

10. Kindergarten children should at some time make a pilgrimage into the church. There they may walk leisurely through the sanctuary, seeing the pulpit and the big Bible, enjoying the flowers, learning about the choir, talking with the organist, singing simple songs, and the like. If the minister can be present, the pilgrimage becomes all the more meaningful. This kind of excursion might well be planned just previous to some festival service in which the beginners may be included so that bewilderment and confusion may be reduced. Children of this age may be led to feel themselves a part of the church and to be at home not only in their own room, but in the sanctuary.

Many additional suggestions for excursions might be made: a visit to another church kindergarten; calling on a friendly elderly person who might otherwise be forgotten; going on a picnic, an activity which can become such a valuable experience. But whatever the trip may be, the leader must be ever alert to help the children to enrich and enjoy it, and to lead them to interpret it religiously.



BEGINNERS NEED the Vacation Church School

By ERMA LEE SCHWARK

THE child at the kindergarten stage of development is reaching out in all directions for reasons and answers to his questions. Parents often become exasperated with John or Mary for asking so many questions. If the child does not get an answer to his questions he is likely to draw his own conclusions, and he will base them on his own limited experiences. For example, there was a little boy whose father brought home a new baby. The little boy looked at the new baby and, turning to his father, said, "Are you going to trade me in?" The child knew that when his father bought a new car he traded the old one in; when his mother bought new furniture she traded in the old, so why not trade him in on the new baby? Based on the child's experiences this was a logical conclusion for him to reach. Such an idea could have been avoided so easily if, before bringing the new baby home, the father or mother had prepared the child's mind for receiving a new member in the household and had explained to him that he was still as important to his parents and to his home as he was before the advent of the new baby.

Many serious behavior problems come from just such a situation as this. During conferences with twelve kindergarten mothers over a nine-month period, a leader found three mothers who had serious behavior problems that could be traced directly to this very beginning. In one case the older child resented the baby and was cruel to it. The mother of the second child said that she was completely out of hand, determined to direct attention from the baby to herself regardless of the methods used. In the third case a feeling of insecurity and of emotional instability had developed and the child began to bite her fingernails and otherwise find emotional outlets for her feelings. If this child should continue in this way he is likely to develop a feeling of inferiority and go through life feeling that he does not amount to anything. This little verse illustrates how a molehill may become a mountain:

For the want of a minute, the question was lost;
For the want of the question, the answer was lost;
For the want of an answer, the child was lost,
And all for the want of a minute.

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As the Primary Children Worship

By MARGARET S. WARD

SUMMERTIME is outdoortime. Everything in God's nature world calls to children to worship the Creator of Beauty, to wonder at the God of Power and Majesty, to feel grateful to the loving Father who supplies the needs of his children in so many ways.

Nine worship experiences have been suggested on the theme, "We Worship in God's Beautiful Summer World." These may be rearranged in any order during July and August to tie in more closely with the children's actual contacts with nature. Through these experiences the primary leader should seek to guide her children to feel glad to be alive in the lovely summer world God has made.

1. "Thou Hast Made Summer"

PREPARATION FOR WORSHIP. Take a short walk outdoors or sit out on the church lawn. Look for things that make summer beautiful: Blue sky, fleecy white clouds, gaily-colored flowers, and butterflies. Listen for summer sounds: Humming bees, soft breezes, a bubbling brook. If possible, let the worship take place informally outdoors. A city group might prepare for this experience by listening to a story about summer sounds, like, "The Minstrel's Song," in *Mother Stories*, by Lindsay.

CONVERSATION. What season is this? What have we seen or heard that makes the world so beautiful in the summer? Who has given us this glad time of the year? When we see such beauty and are so happy, it should make us feel very close to God.

LEADER.

These sunny summer days are nice
When we can run and play.
I think God made these pretty days
So children could be gay.

—ELLA WATERBURY GARDNER,
in *Story World*

SONG. "God Is Near"^{1, 2} or "God's Love Is Everywhere."¹

APPRECIATING BIBLE VERSES. Ecclesiastes 3: 11a and Psalm 74: 17.

PRAYER. Do you not feel like thanking God for summertime when so many things in his outdoor world are lovely?

Thank you, God, for summer
With all its flowers gay,
And birds that sing, and green grass,
And butterflies that play
At hide-and-seek with clover,
And blossoms on the trees;
And sunshine bright and showers,
And every balmy breeze.

Yes, thank you, God, for summer;
And always at my play
Help me, thy child, remember
These gifts of thine, I pray.

—Author unknown.

LEARNING A SUMMER SONG. "Summer,"³ "God's Out-of-Doors,"² or "All Things Bright and Beautiful."^{1, 2, 4, 5}

2. "The Day Is Thine"

LEADER. During these next few weeks we shall be thinking about God's gift of a beautiful summer world. Let us sing the summer song we were learning last week.

SINGING THE SUMMER SONG.

LISTENING TO A POEM. "Summer Sun," from *A Child's Garden of Verses*, by Stevenson, or "A Summer Morning," by Rachel Field, in *Sung under the Silver Umbrella*.

LEADER. How glad everyone is to see the sun, especially after it has rained for several days. Did you ever see the sun rise? Just before the sun comes up, the sky is very beautiful, rose and gold and light blue. God made the sun and the beautiful sky at sunrise.

SONG. "God's World"¹

Do you know who made the day?
Made the glad and happy day?
God our Father made the day,
Made the glad and happy day:
Our Father made the day.

—ELIZABETH MCE. SHIELDS

LEARNING BIBLE VERSES. There are two verses in the Bible which tell about God's gift of the day. Matthew 5: 45 and Psalm 74: 16a.

LISTENING TO NATURE MUSIC. Everyone feels happy when morning comes after the darkness of nighttime. Some people have tried to say in music how glad they felt. Let us listen quietly while _____ plays some "morning" music. (Play "A Morning in Summer,"⁴ "Au Matin,"⁵ or "Fragment from Dawning."¹) or

PICTURE APPRECIATION. (Show "The Lord of Joy," by Tarrant in the Judson Keystone Primary Picture Set, Part II.) In the summertime the sun is so warm we can stay outdoors a long time. We like the feeling of the warm sunshine on our bodies. God gave the day and the warm sunshine so children might be happy at play.

PRAYER repeated after the leader.
Summer has come, and we are glad
For sunny days to play

In field and meadow, wood and lane
Where flowers are bright and gay.

We know you send the sunshine, God,
To help in many ways,
And so we say our thank-you prayer
For sunny, summer days.

SONG. "Lord of the Sunlight"^{2, 5, 6} or "Summer Sun."⁷

3. "The Night also Is Thine"

LOOKING AT PICTURES. Have ready several pictures of children looking at the starry sky. Let the children tell how they feel when they see the moon and the starry heavens. Who gave us the beautiful nighttime?

LISTENING TO A POEM. "Little Boy Looks at the Stars," from *I Wonder*, by Munkres.

SONG. "God's World."¹

Do you know who made the night?
Made the stars and moon so bright?
God our Father made the night,
Made the stars and moon so bright:
Our Father made the night.

—ELIZABETH MCE. SHIELDS

APPRECIATING SCRIPTURE. Psalm 74: 16b; 19: 1; 8: 3; Genesis 1: 16.

LISTENING TO NATURE MUSIC. One fine musician, Schumann, expressed in music the wonder he felt at nighttime. Let us listen while _____ plays this beautiful "Evening Song."⁴ You might like to close your eyes and pretend that you are out at night looking up at the sky so full of bright twinkling stars.

PREPARATION FOR PRAYER. Speak of the nighttime as one of God's best gifts. He sends the darkness so that we may rest. He made the shining moon and twinkling stars to make the nighttime very beautiful.

PRAYER.

Thank you, God, for soft, cool night
With little twinkling stars so bright,
And for the shining moon whose beams
Stream down to lull me off to dreams.

Thank you, God, for each new night
That pulls a curtain over the light,
And brings the friendly dark so deep
That children such as I may sleep.

SONG. "My Little Friend"² or "A Nighttime Song."¹

4. His Lilies of the Field

PREPARATION FOR WORSHIP. Take a short walk to look at a field of summer wild flowers, or enjoy some flowers brought in by the children or the leader.

CONVERSATION. Let the children name different wild flowers they know. Who planted and takes care of the beautiful flowers that grow wild in the fields or along the roadside? One day Jesus noticed some wild flowers and this is what he said about them.

SCRIPTURE. Matthew 6: 28-29.

SONG. "All Things Bright and Beautiful,"¹ 1, 2, 4, 5

LISTENING TO A STORY. "Who Loves Wild Flowers?" in *More Primary Worship Programs*, by Berg.

OR

ENJOYING NATURE MUSIC. "To a Wild Rose," MacDowell, or "Country Gardens," Grainger.

LEADER.

I found a fragrant flower
Out in the fields today.
I tore the petals off it
And threw them all away.

And then I just remembered,
When all its stem was bare,
That God had made that flower
With tender, loving care.

—GRACE H. PATTON,
in *Junior World*

PRAYER. Thank God for making his world so beautiful with the lovely wild flowers. Ask his help in remembering always to help keep it beautiful by the care they give the flowers.

SINGING THE SUMMER SONG.

5. "The Sea Is His"

PREPARATION FOR WORSHIP. This worship experience may follow a recent visit to the shore by one or more of the children. If none have ever seen the ocean, look at pictures of the sea and any shells or other specimens of marine life available.

APPRECIATING NATURE MUSIC. How many of you have seen the ocean? Have you listened to the waves pounding on the beach? As our pianist plays this music, listen carefully to see if you can hear the ocean. (Play "The Storm.")

SCRIPTURE. There are many verses in the Bible about the great ocean. I am going to read some of the most beautiful which tell us who made the mighty sea. Psalm 95: 5; 104: 25; 89: 9.

SONG. "Song of the Sea,"¹ "The Sea,"² or "Beside the Sea."⁴

LEADER.

Sometimes when the water is rolling
To the sand by the great blue sea,
I think it is God who is calling
And speaking so gently to me.

—MARY GRACE MARTIN,
in *Junior World*.

PRAYER repeated after the leader.

Today I went down to the shore;

'Twas such a lovely sight!

To see the waves come rolling in,

Splashing green and white.

I built my castles in the sand,
I waded in the sea,
And found some pretty shells and stones
To bring back home with me.

It's been a happy, happy day,
Dear God, who made the sea,
And now I want to thank you for
This day you've given me.

¹ *Worship and Conduct Songs for Beginners and Primaries.*

² *Primary Music and Worship.*

³ *Melodies.*

⁴ *A First Book in Hymns and Worship.*

⁵ *Song Friends*

⁶ *Songs for Little People.*

⁷ *Song and Play for Children.*

A RECORD of Happy Primary Days

By J. E. RUSSELL

A GROUP of primary boys and girls stood around the superintendent's table turning over the pages of a large notebook which contained the striking features of the story of their last year's life and work together. It was the first Sunday of the new year and as the children thumbed over the pages they lived again in imagination the happy days of the year that was gone. Even some of the boys and girls who had been promoted at the beginning of the fourth quarter of the year had dropped into the primary room to look at the record-book and see again some of the pictures which they had had a part in putting in place.

On the front cover of the notebook in big letters were the words "A Record of Happy Days." Opening the book the children saw on the first page a picture of the church in which their Sunday school met. The picture had been cut from a church calendar and pasted into place. Below the picture was the text, "Enter into his gates with praise," which one of the children had written in large letters. On the second page were snapshots of two or three primary groups. Then followed the names of the primary boys and girls who were in the department at the beginning of the year. The day when the children wrote their own names into the record was one they loved to remember.

The story of one very cold Sunday morning when the ground was white with snow and the frosted branches of the trees and bushes were sparkling in the sunshine was recalled as the children looked at a page at the top of which was a large paper snowflake cut from a doily bought at the ten-cent store. Another page recorded the welcome the children gave to the general superintendent of the school upon his birthday, giving the words of their birthday song, "Happy birthday to you," copied out by

the children. There, too, was a child's drawing of the superintendent's birthday cake.

Sometimes after a particularly happy day the boys and girls would gather around their leader while she acted as their secretary and wrote down on a page at their direction the events of the day which seemed to them most worthy of being recorded.

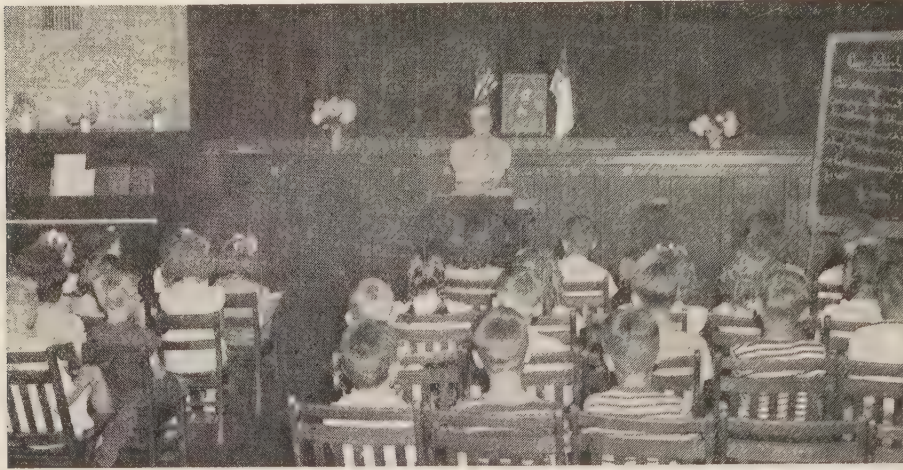
BEGINNERS NEED the Vacation Church School

(Concluded from page 25)

For a child to grow into a Christian way of life he must be prepared for it. The repetition of a prayer each day and attendance in a Sunday school class on Sunday are not adequate preparation. These often become routine for the child, unless the parents and teacher are far above the average. Then, too, even with a fine teacher, the child may happen at the time to be more interested in a spider crawling on the floor or a ray of sunshine coming through the window. The young child needs repetition at shorter intervals than once a week in order to establish Christian principles as a vital part of him. In the six days from Sunday to Sunday he has had many experiences and impressions that tend to minimize what he learned in his short Sunday school lesson. A half-hour each Sunday is like a drop in the bucket; it is good water but it has a strong tendency to evaporate.

The vacation church school is an answer to the need for more time, and time that has a consecutive day-after-day sequence. In such a school the child learns that the Christian life is an all-around experience that can be lived twenty-four hours a day. He learns to love Jesus as a Friend and to think of God as a loving Father. Bible stories are lived through dramatization, and the principles of Jesus Christ are instilled through daily repetition and happy associations.

It is a great responsibility for the parents and teachers to establish a strong faith in the child, an anchor that will hold through all of the storms of life. Especially is it vital in these times of strife throughout the world that the coming generation be in some way fortified against whatever conditions are to follow the chaos of war and unrest. Faith helps to build health of mind, body, and spirit. A strong faith in God, with firm foundations built prayerfully brick by brick through each year of the child's life, is the surest and safest way of fortifying your child successfully against whatever the future holds for him.



Harold M. Lambert

Junior Worship Services

Theme for July—Our Country

By ESMAH ALICE ORCUTT

THE theme selected for the worship services for the coming three months is "Our America." In July, we shall center our worship services around the theme, "Our Country"; in August around "Our People"; and in September, "Our Institutions."

These worship services are given with the thought that the juniors and their leaders will take the suggested outlines and build from them their own worship services. It is suggested that a worship committee be selected each month to plan for the worship periods. If possible, a Junior Choir should be used. During the summer months, the juniors will have more available time for the planning and preparation needed to build co-operatively and creatively their own worship services. Many of our juniors will have had increased opportunities for creative project work in our Vacation Church Schools. It is hoped that the challenge to build one's own worship services will help to conserve and integrate the values gained from Vacation Church School experiences. May we suggest that during the next three-month period every junior be afforded an opportunity to share in the planning, the preparing, and the leading of his own worship experiences.

Unless otherwise indicated, the hymns are from *Hymns for Junior Worship*.

First Week

WORSHIP THOUGHT: *The mountains and the plains, the rivers and the lakes reflect the glory of God's handiwork.*

PREPARATION FOR WORSHIP. The summer months are travel months. Secure travel maps from the bus companies and suggest that the juniors plan to make an imaginary trip across America, or a

trip in their own state. The worship center should suggest the beauty of the land in which we live. The worship committee should select the places where stops are to be made and ask juniors to be ready to describe the part of the country selected. Geographies, encyclopedias, and people who have traveled, all should be used as resource material. An exhibit of pictures and snapshots might be arranged. The emphasis might be placed on the variety and beauty of the scenery of our country.

PRELUDE. "America, the Beautiful."

CALL TO WORSHIP. Psalm 95:1-7.

MUSICAL RESPONSE. "For the Beauty of the Earth," stanza 1, solo; refrain, group.

BRIEF TALKS ABOUT OUR COUNTRY. Glimpses of various parts of our land given by several juniors as suggested above.

HYMN. "This Is My Father's World," or "In Summer Fields."

OFFERTORY RESPONSE. "All That We Have Is Thine."

PRAYER. Praise and thankfulness for the beauties of our country.

PRAYER RESPONSE. "For the Beauty of the Earth," refrain.

Second Week

WORSHIP THOUGHT: *The flowers of the garden, the fields, and the woods reflect the glory of God's handiwork.*

PREPARATION FOR WORSHIP. During the summer months, many of our juniors will be interested in flower gardens. They may be encouraged to study flowers and to become more aware of the beauty that flowers bring to "Our Country." It is suggested that in planning for this worship service several of our July

flowers be selected for study. It might be possible either before or after this service for the junior group to visit some of the gardens in their vicinity or to take a trip of exploration in search of July flowers. The flowers discussed could be used for the worship center. A display of flowers grown by the juniors might be arranged. A visit to flower lovers in the community or to the library would serve as resource material. Flower books are available in the ten-cent stores. The worship service might take the form of an imaginary walk into the country in search of flowers. At the close of the service, the flowers from the worship center might be taken by juniors to those who would appreciate them.

PRELUDE. "This Is My Father's World."

CALL TO WORSHIP. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." —Matt. 6:28-29.

MUSICAL RESPONSE. "All Creatures of Our God and King," stanza 4, or "For the Beauty of the Earth," stanza 2.

HYMN. "In Summer Fields" or "This Is My Father's World."

TALKS. And display of flowers that help to make our country beautiful.

POEM. "Flower in the Crannied Wall," Tennyson.

OFFERTORY RESPONSE. "All That We Have Is Thine."

PRAYER. Praise and thankfulness for the joy that flowers bring to us.

PRAYER RESPONSE. "For the Beauty of the Earth," refrain.

Third Week

WORSHIP THOUGHT: *Our bird neighbors reflect the glory of God's handiwork.*

PREPARATION FOR WORSHIP. During the summer months junior boys and girls need to develop new interests. This week let us challenge them to become interested in our bird neighbors. An observation trip to look for the birds familiar to one's own locality would be helpful either before or after this worship service. A description of several of our bird neighbors could be given. Poems about birds could be used. Pictures of birds could be displayed. Familiar birdcalls could be given. The following references would be helpful: Blanchard, *Birds Every Child Should Know*; Chapman and Reed, *Bird Guide*; Chapman, *Handbook of Birds in Eastern North America*; Bailey, *Handbook of Birds in Western United States*; Mathews, *Field Book of Wild Birds and Their Music*. Bird books are also available in our ten-cent stores.

PRELUDE. "Joyful, Joyful, We Adore Thee."



BLUEPRINTING

Arranged by Lottie May Cobb

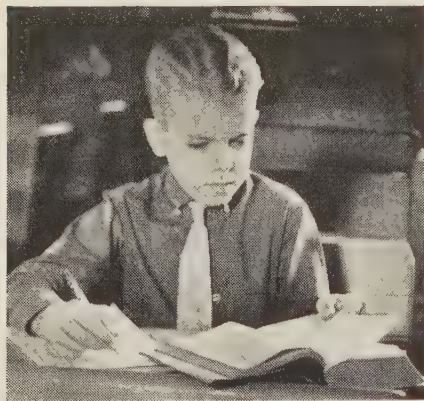
Photographs by Ralph Berry



THIS IS HOW WE DID IT:

1. PRESSING SPECIMENS OF FLOWERS AND GRASSES.
2. ARRANGING ON BLUEPRINT-PAPER AND COVERING WITH GLASS.
3. EXPOSING TO BRIGHT SUNLIGHT FOR ONE OR TWO MINUTES, UNTIL THE PAPER TURNS GRAY.
4. WASHING IN CLEAR WATER, THEN A SOLUTION OF POTASSIUM BICHROMATE ($\frac{1}{2}$ -LEVEL TEASPOONFUL TO A GALLON OF WATER).
5. RINSING WELL IN CLEAR WATER TO REMOVE THE CHEMICAL.
6. DRYING AND PRESSING BETWEEN PIECES OF BLOTTING PAPER.
7. SELECTING THE BEST PRINTS AND PLACING THEM IN A PORTFOLIO FOR A SHUT-IN.





CALL TO WORSHIP. "All Things Praise Thee." Read stanza 1.

MUSICAL RESPONSE. "This Is My Father's World," stanza 2.

HYMN. "In Summer Fields."

TALKS. On birds of our country as suggested above.

OFFERTORY RESPONSE. "All That We Have Is Thine."

PRAYER. For the music and beauty of the bird a prayer of thankfulness and praise.

PRAYER RESPONSE. "For the Beauty of the Earth," refrain.

Fourth Week

WORSHIP THOUGHT: *The heavens reflect the glory of God's handiwork.*

PREPARATION FOR WORSHIP. The study of stars may be fascinating to boys and girls. One evening before or following this worship service might be spent in star-gazing and in study of the various constellations visible at this time. Facts and figures which show the magnitude of the stars and star maps might be used. The mythology of the constellations selected could be used. The following references would be helpful: Baker, *When the Stars Come Out*; Martin, *The Friendly Stars*; McKready, *A Beginner's Guide to the Stars*. If the junior leader is not sufficiently familiar with this subject, it would be well to ask for the help of a scout leader or some person who knows the common stars and constellations and would be willing to guide the group in this interesting study.

PRELUDE. "Holy, Holy, Holy."

CALL TO WORSHIP. The heavens declare the glory of God; and the firmament showeth his handiwork.—*Ps. 19:1.*

MUSICAL RESPONSE. "All Creatures of Our God and King," stanzas 1 and 2.

HYMN. "God Cares for Me."

TALKS. Or discussion on stars as suggested above.

OFFERTORY RESPONSE. "All That We Have Is Thine."

PRAYER. Praise and thankfulness for the stars that shine at night.

PRAYER RESPONSE. "For the Beauty of the Earth," refrain.

The Leader's Own Growth

(Continued from page 23)

appreciate some new thing, discover some new value in everyday affairs.

Another question might be, "Do I have Christlike relations with those about me?" This teacher will seek out persons who have differing interests—social workers, business people, farmers, professional workers and laborers—and cultivate interest in their viewpoints and way of thinking. All these may be found within the fellowship of the church, or she may go beyond that fel-

lowship. She will learn of persons who have little of the comforts of life, and try to find ways of working toward relieving their need and suffering. She will seek contacts with people of other races and groups and attempt to understand them and perhaps find some common task on which they might work for a better understanding. A narrow circle of interests and viewpoints, a selfish complacency with the good things of life, a patronizing or disinterested attitude toward those of other races or social groups—these have no place in Christian living.

Much of this teacher's challenge and inspiration will come through the church fellowship, for there, more perhaps than anywhere else, she will find a group of persons consciously attempting to follow the Christian way of life. In the outreach of the church and its program she will find fulfillment of her own desires to participate in the building of the kingdom of God.

The work with little children which this teacher does will be a part of her participation in the church's program. As she questions her worth as a person in this program, she will also question her worth as a teacher.

Am I the Kind of Teacher I Should Be?

This teacher will examine every direct and indirect contact with children. She will *study children*. At times it will be direct study of the children at church, of children at play in the community, of children wherever she meets them. She will seek opportunities to play with children. She will laugh with them often. She will sometimes have moments of quiet or of contemplation with them.

Again it will be a study of *other people's discoveries* about children. She will know what might be expected of a two-and-a-half-year-old under certain circumstances, or of a three-year-old. But her knowledge of individual children will help her to understand when the expected does not happen. She will keep a record of experiences and discoveries.

This teacher will *seek the fellowship of other persons* who have similar experiences with children. Perhaps the pages of a book will bring these experiences to her. Perhaps a meeting with teachers, of other churches or other organizations interested in children, will provide this fellowship. When churches or groups do not provide for this fellowship, this teacher may be the one whose enthusiastic interest will awaken others to that end. Study groups, leadership classes, reading groups, often have had no more than the enthusiasm of a teacher of children for their initiation.

This teacher will *plan systematically* with her own fellow-workers to improve (Please turn to page 32)

A TEACHER TO HER PUPILS

You helped me stretch our schoolroom walls

With open little minds and hearts,
And bring inside to live with us
And teach us all their ways and arts
Small folk like you from o'er the globe.

A rabbit hutch Pierre helped us build,
And Heidi let us milk her cows,
We loved Tonino's carved wood toys,
And Ting Fang charmed us with his bows.

Our hearts beat time to Guillaume's flute,
Warm hands sowed Russian Peter's beets,
We learned to row on Greta's fiords
With Karl explored clean German streets.

Your spirits met in work and play,
You talked with smiling eyes and song,
My triumph came—you said to me,
"We're all just folks, and all belong!"

But now you come to me and beg,
"Teacher, tell us it's not true
That Jeanie's flowers aren't blooming now."

Your eyes plead so, your hearts plead, too.

"How could one harm poor Moni's goats?

They frighten easily, you know.
And Hans should never loose the dikes!
He knows his polder home is low!

"Why is it all of them make war?
Just folks like us they were, you said.
Why, oh, why, do they drop bombs?
Why do they wish each other dead?"

Please stop, my dears, don't ask of me,
And take away your eyes—please go!
I cannot answer you because
I do not know; I do not know!

—GLADYS PLATT WHITE

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National Education Association

Earning and Using Money¹

By LUCY KING DeMOSS

The Purpose and Scope of the Unit

This unit about earning and using money should direct the thinking of junior boys and girls to the values of the money they see and use, more or less, every day. It should lead to a better understanding of the responsibility that having money and spending it brings to each individual and should help him to determine upon some principles of Christian stewardship.

Money is a wonderful thing. The small pieces of metal and slips of paper carry on the business of the world, great and small. The child's curiosity and interest can be readily aroused in the story of its development. He needs to learn quite early in his life that money is something to deal with thoughtfully and wisely. He should be led to discover that the way one uses his money as a boy or girl may well determine what kind of man or woman he or she will become. He should be given an opportunity and helped to work out a plan for earning and spending that will take into consideration God's work in the world and the well-being of his fellow-men.

The Children's Experiences with Money

The experience of most children in the use of money is limited. Some have a small allowance, some earn money by various tasks, most of them receive gifts of money at times. Many children are not required to give an accounting of how they use the money they have to spend. They do not share family responsibilities; they may spend their money as they choose. In a group of thirty children the question was asked, "How many of you save some money each week?" Six raised their hands. Three were boys who were saving for bicycles.

There are also children who have little money, not as much as they need. Their problem is to keep their integrity when faced by foolish spending and a display of money on the part of companions. The writer will not soon forget the light in the eyes of a third-grade child when the story was told of the woman whose very little gift was described by Jesus as a very large one.

Here is an opportunity for the teacher of religion to guide junior children into right attitudes and practices in connection with the money they handle. Through these sessions she may so direct their thinking that they will regard

their possessions as a sacred trust from God to them, to be used in building his kingdom.

Books That Will Help You

Our Country's Money, Majer.

The Story of Money, Carter.

Parents, Children, and Money, Gruenberg.

Stories of Thrift for Boys and Girls, Turkington-Pritchard.

What Money Means to the Child, Pamphlet No. 25, University of Iowa Child Welfare.

Children and Money, pamphlet, 25 cents, Child Development Institute, 433 W. 123d Street, New York, N. Y.

Activities of the Unit

These will be suggested in each session's plans.

Session 1. July 6

HOW MONEY CAME TO BE

The purpose of this session is (1) to help children to see that money as we know it, came in answer to a need, as do all discoveries and inventions; (2) to lead them to recognize that as God's children they possess all the treasures of his world in so far as they have knowledge of these treasures.

Read all the material prepared for the children as it is given in *Juniors* for June 30. It is suggested for background of this meeting that some coins, old and strange, be collected for the purpose of a display. There is nothing more fascinating to boys and girls than a collection of this kind. You may suggest to them ways of getting these coins, such as asking people they know. Encyclopedias, books such as *The Story of Money* and *Our Country's Money* have fine sketches that can be traced. If there is someone in the community who collects rare coins whom you could ask to speak to the juniors briefly at this meeting, it would be a fine introduction to the unit. The public library can suggest books.

You will be asked to lead the discussion after each of the children's reports. After the first report, you may ask such questions as: What do you know about the barter method of exchange used by the Indians? (Wampum beads for salt, calico, tobacco.) What other things were used for barter? The discussion of barter might well lead to the more modern idea of "co-operatives" as practiced by people in many parts of the world. Dr. Kagawa's idea of brotherhood planning

and working for the good of all might be told. A scientist wrote recently that the idea of exchanging products and commodities had an element of soundness in it. Rural people often practice it—eggs for sugar, vegetables for coffee, and the like. After the second report, suggest that the juniors examine the coins brought for the offering. What is the design on the nickels? What is printed on all the coins? "E pluribus unum" means "One out of many," or one union made by joining all the colonies. Look for the motto, "In God we trust" on all the coins. Point out that this reminds us that God is the Creator of all that we have.

Help the children to learn words and music of "All Things Come from Thee."

Session Outline

QUIET MUSIC.

HYMN OF PRAISE. "With Happy Voices Singing."

SCRIPTURES. 1 Chronicles 29:11-14; Psalm 126:3.

TALK by junior leader.

REPORTS by juniors.

HYMN. "This Is My Father's World."

PRAYER.

PRAYER RESPONSE.

Session 2. July 13

HOW WE GET OUR MONEY

The purpose of this session is to help children to gain a respect for work as a means of livelihood; to help them to an understanding and appreciation of the effort and often sacrifice that is made to earn the money that supplies their needs, and to appreciate the satisfaction of being a worker in God's world.

A surprising number of children take for granted the fact that there is always money when they need it, with no responsibility on their part. Their food and clothes and everyday needs are supplied for them. Money for school lunches, carfare, shows, candy is given to them. They know nothing of its value. If a curtailment of the father's income comes, the reaction of the child often is not sympathetic, but confused and rebellious. He has no measure by which to guide him in solving his problem. He has not been introduced to Jesus' way of co-operation and kindness.

Pictures of boys and girls at work, pictures of factories, stores, farms, mills, offices, should be used for conversation in the beginning of the session. Books about different types of work (many may be found in ten-cent stores) should be on the reading table.

It would be interesting to make a list of the various kinds of work done by the parents and older brothers and sisters of the children. This information

¹From outline copyrighted by the International Council of Religious Education.

THE JUNIOR SOCIETY

will give you an idea of the economic background of your group. Another list could be made of the ways in which the children earn money.

In the discussion period, you may discover what amounts of money the children handle as allowance, earnings, gifts. The direction for their thinking may be to find the satisfaction of being a worker in God's world and the joy of doing things.

Session Outline

QUIET MUSIC.

HYMN. "All Things Praise Thee, Lord, Most High."

LEADER'S TALK.

DISCUSSION. (Led by adult leader.)

HYMN. "This Is My Father's World."

STORY. "The Boy with the Corner Left Off."

SCRIPTURE. 1 Corinthians 3: 16.

HYMN. "Father, Lead Me Day by Day."

PRAYER WITH RESPONSE.

You will need to plan for the next meeting. There are two activities: Making a poster to illustrate the story; planning a weekly budget to guide the children in the use of their own money. The suggestion is that a Budget Committee be appointed to meet with the adult leader. The junior leader should ask a boy or girl to be ready to tell the story, "Nancy's Birthday Dollar," which appears in *Juniors* for July 13.

Session 3. July 20

HOW SHALL I SPEND MY MONEY?

The purpose of this session is to help children to understand that money is a trust, that it is meant to be spent thoughtfully and wisely and not carelessly, and that a part of it should be used for God's work. It should help the children to plan a systematic way of spending and giving that will lead to good habits in the use of money.

Session Outline

QUIET MUSIC.

A BIBLE VERSE TO LEARN. Psalm 33: 5.

STORY. "Nancy's Birthday Dollar."

DISCUSSION. (Led by adult leader.)

HYMN. "I Would Be True."

SCRIPTURE READING by three juniors: Deuteronomy 16: 17; Proverbs 3: 9; 1 Corinthians 16: 2; Luke 6: 30-35.

LITANY made from the study of the scripture used in this program.

RESPONSE. "We Give Thee but Thine Own."

In this session the children will be introduced to the budget plan of using money. The story, "Nancy's Birthday Dollar," suggests a division of money

into two parts, indicating the church and certain community agencies as recipients of the part given to "others." Following the story there should be a discussion. It may be guided in two directions:

1. What does the Bible say about giving?

2. How much of my money may I keep for myself, and how much should I give to others?

Since the last session of the unit is devoted to the thought of sharing, it would seem wise to keep this discussion to an individual budget for each child. If you know of any place where you could get small account books gratis, it would be a good plan to let each child make his own budget plan, basing it on the amount he may reasonably expect to get for the week. You will be careful to keep the idea before the Juniors that the amount they get doesn't matter; it is what they do with it. A penny put on the "others" side of a budget chart out of a nickel a week and regularly given is worthy of commendation.

Look at the suggested budget in the children's program material. This was worked out by a junior group. Your group may have an entirely different idea. It will be interesting to watch their reaction. Get frank discussion from them, but keep them from setting too difficult a goal. Better a modest beginning, with increasing interest and conviction.

Session 4. July 30

THE JOYS OF SHARING

The direction of this session should be toward the thought of God as the Father of all and each of his children as a helper in the kingdom. It should point up the emphases of the unit in such a way that the children will see the whole process of earning and using money as a privilege and blessing and as a way of working with God.

Session Outline

CALL TO ORDER.

ADULT LEADER'S TALK.

REPORTS FROM THE THREE INTERVIEWS.

DISCUSSION OF REPORTS.

ANNOUNCEMENT OF JUNIOR SOCIETY BUDGET.

HYMN. "We've a Story To Tell."

PRAYER, by minister or adult leader.

HYMN. "Forward through the Ages."

STORY. "John and Emily Visit the Church Treasurer."

HYMN. "At Work Beside His Father's Bench."

PRAYER, led by junior leader.

You will see that your talk will come early in the program. This is the time to sum up the purpose of the unit. If

you will read the general purpose and each session purpose again, you will be able to give a brief review of the course that will be helpful and suggestive. You may want to include the following points:

1. The wonder of money, a treasure of God that he shares with us.

2. Work as a glorious adventure and the money we earn as the reward of our effort.

3. Money as a trust from God, the Creator. All our possessions are a trust.

4. The joys of sharing in God's work in the world. "My Father works and I work," said Jesus.

You will notice that the third report is to be upon an interview with the minister or the president of the missionary society. You will wish to see that the child appointed to obtain this information goes to the proper person. Perhaps you are the one to get it for him. You would do well to confer in advance with those who will have the first report and the second report, in order to see that the children have sufficient material for intelligent discussion.

The Leader's Own Growth

(Continued from page 30)

the work in her own church and department. Monthly workers' conferences will be a minimum necessity to her, more frequent counseling will be encouraged, as she and her helpers think of activities, materials, and plans for the children. She will do both long-time planning and detailed preparation for each session. She will know that when she wants her children to feel the joy of spring through caring for their own budding garden, the planting of bulbs must be planned in the fall. She will know that even the most careful advance planning may often be changed on a moment's notice because of a more pressing, and therefore more fruitful, interest in the group of children. But she will know that careful planning in advance means primarily a large repertoire of songs, stories, activities, rather than a "program" for each session. She will have at her fingertips the right resource for the right moment, whether it be a story, a song, a game, or the ability to calm an overstimulated child.

This teacher will make herself accessible for *friendly counseling* with parents. She will seek the advice and help of parents as she attempts to meet the needs of each child.

To make her growth tangible this teacher may keep a record of her questions and check her progress from time to time as she answers them honestly. Whatever her successes or failures she will keep herself ever alert, always growing, eager to learn.

Baptist Leader

Young People's Leader

Making Hard Lessons Interesting



Century Photos, Inc.

By A. Q. BURNS

Success depends upon the skill
and the faithfulness with which
a teacher observes
SEVEN PRINCIPLES

THE skill of making hard lessons interesting often requires nothing additional to what the teacher already possesses. It depends primarily upon the sensible observance of certain fundamentals of teaching. Teachers everywhere, whether in church or state schools, may use with benefit all the principles of learning. Consider, for example, some of these principles as formally stated for public schoolteachers:

"1. The pupil must be impressed with the feeling that the subject matter is worth while to him personally and useful to people in general."

All education, secular and sacred, is moving more and more toward this utilitarian viewpoint. How much value comes of learning "useless" knowledge? When this principle is applied to Christian education, it asks if the church school teacher is guilty of dealing with useless knowledge. The answer must be that the church is concerned with the most valuable of all subject matter—how to become a Christian, how to live as a Christian, and how to make our world Christian. All other knowledge serves little purpose if it is not permeated with the principles that Christian education emphasizes. The knowledge of mathematics may become a powerful tool of destruction if used to exploit unwary victims. Of all subjects "worth while to the pupil personally and to people in general," the subjects taught by the church school teacher remain the most indispensable.

"2. Abstract processes should be made clear to the pupil by presenting them in concrete settings."

This important principle should be observed by the teacher who has the slightest temptation to present religious propositions to youth in the form of ancient and often incomprehensible creeds. Beware of repeating the terminology of the Bible itself with such slavish adherence to the letter as to kill the life and the meaning altogether. Memorized verses have value, but so have vivid life stories that are taken from within or without the Scriptures and which illustrate dramatically the processes of temptation, deliberation, decision, and victory. For Christian teachers, phrase the principle this way: "Theological concepts and religious processes should be made clear to the pupil by presenting them in life situations."

"3. The mastery of most concepts cannot be acquired by hurrying the pupil."

Evangelists working in church schools should read and heed this caution. The regular church school teacher, on the other hand, may be delaying pupils too much in their religious progress. If the professionally trained public school-teacher must be urged not to hurry the pupil in the learning of public school courses, let us be careful about hurrying the church school pupil. For example, a commitment to Christ should arise of the pupil's own volition. Baptists who believe so strongly in the freedom of the individual before God need especial caution

here. While we never can approve infant baptism because it imposes the form of a commitment upon the infant that does not come of the child's own will, we sometimes defeat that principle by urging a decision so much that the pupil does not really enter into a personal relationship with God. To impose baptism upon an infant without regard to its own personal choice, or to hurry a child into a premature decision that has not been the pupil's own choice both defy the purpose of making religion personal. Long years of religious wandering can follow such a forced commitment in youth and those lost years often may be charged to the adult leaders who failed to observe this simple principle of taking sufficient time.

This does not in any way speak against church school evangelism. In fact, it would be folly of the most disastrous sort to overlook the fact that most decisions for Christ are made in the early teen ages. The very facts that make youth the best time for decision also indicate that the commitment must not be made too hurriedly. For Christian education, the principle can be restated thus: "The mastery of the major viewpoints of religion cannot be acquired best by hurrying the pupil."

"4. Every subject must be adapted to the mental growth of the pupil."

A perfect illustration of this inextinguishable law is found in the teaching of mathematics in the public schools. Trigonometry, for instance, simply cannot be

learned or taught before the algebra courses. The necessary sequence puts algebra first. Experiments by skilled teachers have shown positively that most failures in trigonometry are due to inadequate training in the prerequisite algebra courses.

How much lost motion and wasted effort takes place in our total religious life because of failure to adapt our teaching materials and methods to the mental growth of pupils! To correct this failure, all modern church school literature is graded scientifically so that the teaching materials and suggested teaching methods can be adapted to the mental capacity of the pupil. The teacher, who may be called the key to the teacher-learning situation, must make the direct adaptation, but with materials prepared for the purpose the task requires less effort.

"5. *The arrangement and the content*

Night ... and Tomorrow

By Clara Ellen Spelman

I'm thankful for the night's stillness,
That my racing thoughts may find quiet;
For cool sweet air
That my confused brain may find rest;
For blessedness of sleep
That I may waken ready for the mor-
row—

Whatever its tasks may be.
Morning is a glorious opportunity
To start anew.
May I live each tomorrow
A bit more completely
Than I have lived my today.

Authenticated News



of material should provide for differences of ability among pupils."

Public schools have gone far in dividing pupils of the same grade level into different ability groups, sometimes designating these groups as X, Y, and Z groups. The teaching materials are fitted to the ability level of each group. Even within ability groups, some teachers will try to find specific materials to meet the learning needs of individuals. In the mass education policies of public schools, this procedure is organized with difficulty and in the hands of a poorly trained teacher, it becomes cumbersome.

In our church schools, this principle of individual difference has been recognized but not always observed by teachers. Baptist democracy assumes that each person is possessed of God-given powers. We carry this out into practice when we teach each student personally rather than merely teach a class. By keeping in constant contact with each pupil both on Sunday and on weekdays, church school teachers may meet the requirements of this principle. The task can be accomplished where teachers have no more than twelve pupils. Large groups of adults do not require as much adaptation of the material to individual differences as do groups of growing children. All the major church publishers take account of this need of individualized teaching and supply a wide range of materials for every age group with which adequate adaptation may be made.

"6. *Every course should be rich in content.*"

At this point a great responsibility rests upon those who write the lessons. Public schools now use multiplied texts to enrich the courses of study, and the number of texts that are now being supplied by publishers of Christian educational materials indicates that they, too, are observing this injunction to enrich lessons. Nothing can surpass biblical materials for wealth and fullness when these are adapted to the mental growth of the pupil. However, these very materials, when presented improperly or without full explanation, may become as unpalatable and indigestible as poorly cooked foods. If the question ever arises as to which serves better, the Bible or the lesson material, the answer must always be, "both must be used together." An examination of our better lesson materials will show that they cannot be used without including much of the Bible because the biblical materials are woven into these lessons like the warp in the fabric.

Whatever responsibility this principle places upon the lesson writers, it must never be overlooked that as one terse educator puts it, "90 per cent of the curriculum is the teacher." After all,

each teacher must mold an enriched curriculum to suit classroom needs.

"7. *A major objective of every course should be to help pupils develop the power to reason, to analyze, and to think correctly.*"

Teachers of religion should find satisfaction in this principle. Foreign-language courses in public schools often have been under fire largely because they were thought not to help pupils to reason. People realize the necessity of learning to think clearly. A genuine, unassuming, outgoing good will seems basic to clear thinking. Nothing muddles the reasoning process more than selfishness; nothing blurs analysis more than prejudice. All our thinking, personal, national, and international, must arise from a loving attitude which teachers of religion always emphasize. True, all new situations need to be analyzed critically, and most old situations need to be re-examined at intervals in the light of new findings. The major difficulty in relationships often has come not of faulty analysis, although it has not always been perfect, not of incorrect thinking, although not all our conclusions have been logical, but of our failure to follow through on analyses which we accept as valid and sound. One observer expressed it this way: "It is not my failure to understand or think correctly about the Bible which troubles me; the trouble is the other way around—I understand it too well. The Golden Rule is plain and I know its observance is imperative upon me. What torments me is my failure to live up to the light and the reason that I have."

Even a mechanical observance of these seven principles will go far to make lessons interesting for the average teacher and class. When the pupils (and the teacher) come to feel that the subject is worth while as they see it illustrated in true and vivid life situations, when the subject is arranged so that each pupil masters the material at his own pace as though the lesson were prepared for him, and when the pupil's mind is trained so that he can reason clearly, the lessons will become interesting and vital.

When a teacher goes the second mile beyond the mechanical observance of these principles the lessons become not only interesting but alive and fruitful. When learning takes place the lesson is engraved in the living conduct of the pupil. This may be the hardest part of teaching and learning, but no one can deny its importance. The vital observance of these principles should help to make even the hardest lesson interesting.

A MAN'S action is only the picture-book of his creed.—EMERSON.

"O Come, Let Us Worship"

Suggestions to Leaders of Junior High Groups

By GRACE CHAPIN AUTEN

ALTHOUGH boys and girls of junior high school age sometimes appear indifferent, irreverent, and unco-operative in the worship period, they usually possess an unsuspected depth of feeling and understanding. In planning our worship services, we can depend on their help if we recognize their stage of growth and appeal to their best thought. As one teacher remarked, "They are children one day and grown-ups the next." However, they desire to be treated as grown-ups. They definitely have turned away from anything that savors of the "juvenile section." A visit to the public school rooms of the seventh, the eighth, and the ninth grades will convince us of the variety of abilities, and the response to trust that characterizes the pupils there.

What does religion mean to twelve-year-olds, thirteen-year-olds, fourteen- and fifteen-year-olds? Of course, it means little if the boy or the girl comes from a home that ignores religion, but in our church school atmosphere it means a great deal. I quote from the original expression of some ninth grade students in weekday religious education classes in Champaign, Ill.:

"Religion means to me trying to live like Jesus and have someone to look up to when in need of help."

"Trying to live like Jesus. Receiving comfort in time of need. Appreciating God's everlasting presence."

"Religion means to me believing in God and doing the right things. Just going to Sunday school doesn't make us religious, but we must do the right things all the time when out of Sunday school as well as in. It means being joyful and happy and getting along with others."

"Religion means to me something unseen but felt; something great but still; like a forest with a running stream, and quiet thoughts." (This beautiful and sincere expression came from an undemonstrative girl.)

"It means something that keeps you from doing wrong. It helps you all the time and I have a feeling of guidance from it."

"Religion means to me church and a lot of happy people." (Would that the church might mean more often "a lot of happy people"!)

From a restless boy of keen mind came this: "Religion in my estimation is a means of making contact with God.

But I don't think you have to go to church to study religion."

Another boy finds church-going important: "Religion is sort of interpreting God to me. When you go to church you seem to have God near you while someone interprets his sayings to us."

A boy wrote, "Religion means keeping my mind clean and my thoughts with God when others about us are being tempted and they are filled with bad thoughts."

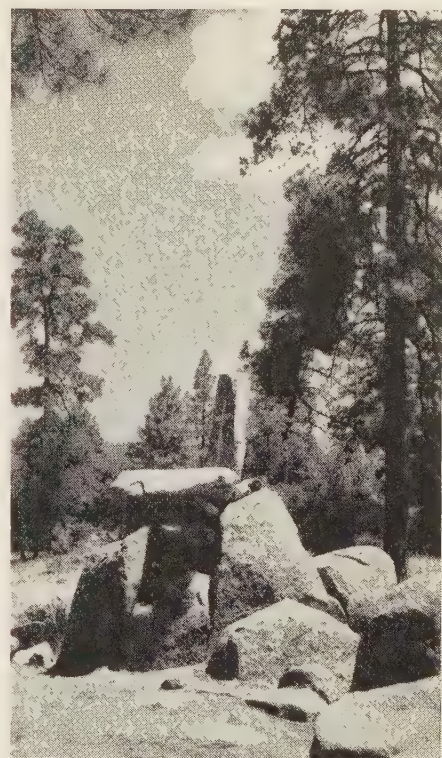
A girl wrote out of her experience: "Religion means quietness to me. I think of God in my studies and in my social life." This girl described her dread of failure in playing the piano for a "democratic meeting," and how prayer enabled her to do well.

Of course, among many expressions, a few, but only a few, thought of religion merely as a means of avoiding the devil and reaching heaven safely.

In the public school, some junior high students write creditable poems. Such talent may be discovered in our church schools and add vitality to our worship. An original poem from a boy or a girl in your department may be more impressive to your group than some perfect expression from a great poet.

If we include in our worship programs a study of the essence of prayer, its various elements, such as praise, petition, penitence, and forgiveness, we may often help our boys and girls to contribute original prayers in a program which they themselves have helped to arrange with the superintendent. The following prayer was written by a young boy in the eighth grade.

"Our Father, we thank thee for thy care of us through the night and for thy help as we go through our tasks today. We remember that you are the only one who can give us the proper guidance and protection we need so much in these struggling days. Help the World Powers to agree on peace as the solution for all of their problems and help the people of the United States, no matter whom we choose for our leaders, to make our country the cleanest, most prosperous, and most Christian country in the world. Help our family always to be happily united together with our friends, all working together and accomplishing the things that we are best suited for and that we enjoy most to do. Protect us and guide us with your loving care forever. Amen."



Stanley A. Gillet

This prayer reflects a happy, Christian, intelligent home atmosphere and an unusual teacher in his class.

Who of us could express a more beautiful, comprehensive prayer than this one from an eighth-grade girl?

"Dear gracious heavenly Father, we thank thee for our food and shelter throughout the week, and for sparing us to enjoy these things. Watch over our school and country, relatives and friends, we want them ever to remember thee. Forgive us of all our sins and show us the right way to live. We ask it in His precious name. Amen."

It is essential to true participation in worship on the part of the junior high group that we recognize their own ability to contribute original thoughts to the program, their choice of hymns, their own poems, and their choice of other poems, their prayers, their heart-felt love of God and desire to live as Jesus did.

Many seem too bashful to read their own aspirations aloud, but all can help to hunt for devotional material. It is a fine thing to have a department scrapbook to which boys and girls bring their findings—hymns, poems, prose quotations, pictures, prayers, stories, incidents from real life, bits of information of great characters, young or old. The nature of such contributions will surprise leaders, for they will show seriousness, beauty, fitness, and inspiration. This scrapbook becomes a source for building worship programs. Put a large envelope of Manila paper in the back to contain clippings not yet pasted in. If each boy

or girl has his own scrapbook for private devotions, all the better. A ninth-grade boys' scrapbook of religion contains such material as Flynn's *The Humble People*, Stidger's *Judean Hills Are Holy*. One girl entered Psalm 23 as "The Psalm That Means So Much to Me."

The book should provide a place for favorite hymns with a few explanatory notes about author or composer, also several brief, helpful prayers. Some of these will be words of hymns. A prayer will be included that seems to make real the omniscience of God "unto whom all hearts are open, all desires known, and from whom no secrets are hid." At Christmas time, no lovelier petition can be found than the last stanzas of "O Little Town of Bethlehem."

Where will you find devotional material? Usually the church school secretary can furnish many left-over quarterlies and papers with much available and valuable material for use in programs. The search for material always is rewarding. Sometimes the whole family joins in the quest. The teacher's interest and commendation lead to further treasures.

For boys and girls who do not wish to lead or help lead a worship service, because they are bashful, or honestly wish not to appear "too good," or because they are conscious of being poor readers or singers, other means of participation must be planned. Some like to distribute hymnbooks and other supplies, keep records, place the flags, sing in a junior choir, play the piano, the organ, a clarinet, or other instrument, serve on the social committee, help carry out the missionary project, make the poster for the valentine party, or for the Easter sunrise service, or for Rally Day or Bible Sunday. All such activities, when courteously and dependably carried out, will contribute to group spirit and even to worship on the part of those whose likes and abilities have been respected.

The school and social life of the junior high boy and girl must not be ignored in the church school. "Get-Acquainted Blanks" may be passed out at the beginning of the year, and whenever a new pupil enters. Each blank should be filled out by the individual. The information indicates parents' names, church affiliation, address, telephone number, the pupil's favorite sports, books, school activities, previous participation in church activities, and school activities such as drama, art, music, debate, leadership, also what the family most enjoys together, travels, etc.

These valuable "letters of introduction" may be kept on file. Items of interest may be added from time to time. Mary played some of her own compo-

sitions at a recital. Bill went to the Pacific coast last summer. Helen's essay won a 4-H prize this month. Jack plays a cornet in the school band that won the county award. Henry won laurels in a difficult character-interpretation in a school play. And this bubbling-over-with-fun Bob never fails to make a basket on a free throw! All of these facts must be regarded as important by the successful junior high school leader. The eighth-grader desires sufficient recognition for honors and accomplishment, but not publicity to the point of embarrassing conspicuousness. The good leader must remember to be both wise and wary. So far as possible he becomes "all things" to the youth of his care, that he may win them for sincere worship and for future vigorous Christian influence.

WARM HEART, READY HAND

(Concluded from page 15)

the leisure class; no executives who command large salaries. It so happens, too, that in the whole church there are no doctors, no lawyers, no dentists, or any other professional men. Until quite recently every single member who represented the earning-power of a church family worked for someone else. This is a church of working people, who seem to enjoy working for their church even more than for their bosses.

They are missionary minded. Estimated yearly expenses for the church run about \$5,000, and every cent of it is paid, every year. In 1927, when a new building was deemed advisable, the debt of the church rose to \$16,000. During the lean years of depression and unemployment, when many churches closed their doors, not one payment on that

debt was missed. Many a "great corporation" juggled its finances wildly during those lean years, but Lynhurst juggled not at all. It paid up, paid on time, and paid in full.

The treasurer of the church can tell you how this was done; as a matter of fact, almost anyone in the congregation can tell you. An every-member canvass is part of the answer; the best part of the answer lies in the fact that this is a tithing church. Approximately two hundred and twenty-five families contribute to the expenses of the church and its work, and one hundred families tithe. When the new church was being planned a "financial expert" called in from the outside met with the laymen to discuss their giving power. When the estimates were submitted to him, and the average found, he turned to them and said, "Gentlemen, you have too much money!" That has hardly been the case, but there always seems to be enough money to do what they desire to do, and that is something rare among churches.

It will go on. I have before me a schedule for "Six Pre-Pentecostal Meetings" which started just after Easter—the time when many churches expect a let-down in the program. Beside this is an announcement in a church bulletin stating that a committee has just been appointed "to seek out a God-sent man for an assistant pastor . . ."

It seems to me that the only disappointing thing about this church is that it has no written account of its development and history. But that may be easy to understand: they are making history. They are letting the dead past bury the dead past, while they watch the present and the future. Churches like that go on growing.

NATURE IS A VOLUME OF WHICH GOD IS THE AUTHOR.—MOSES HARVEY



Royal Banner

By ROBERT WALKER



"I PLEDGE ALLEGIANCE TO THE CHRISTIAN FLAG AND TO THE SAVIOUR FOR WHOSE KINGDOM IT STANDS; ONE BROTHERHOOD, UNITING ALL MANKIND IN SERVICE AND LOVE"

AMERICAN flagmakers today are busier than they have been for years. The Flag Loft at the Brooklyn Navy Yard already has two eight-hour shifts and a third probably will go to work soon. Private industries also are booming to keep up with the demand for the most colorful of all patriotic symbols—the flag of the United States.

But in these days of feverish nationalism what about the Christian flag? It is a symbol of patriotism that transcends all national boundaries—that links all Christians everywhere into one vast brotherhood—no matter what their race or citizenship. Thus, for those of us who even now watch for the silver lining in the foreboding clouds of war, and who look forward hopefully to the day when all wars shall cease, this flag should become a rallying point.

What is the origin of our Christian flag? What do its colors mean? Once fortified with answers to these questions we shall have a keener appreciation of the great principles symbolized by this flag. The story begins with Charles C. Overton, superintendent of Brighton Chapel Sunday School, at Coney Island, N. Y.

It is Rally Day, September 26, 1897. Overton has arranged for a special speaker and as opening time draws near it is apparent that every department will be crowded. A successful day seems assured.

Then a major disappointment falls. Word comes that the speaker's train has been delayed and he cannot arrive in time to address the audience. Only a few

minutes remain now before the meeting should open. In desperation Mr. Overton racks his brain for a way out of the embarrassing situation. But none appears.

Everyone sings the opening song; the preliminaries pass rapidly and by now it is time for the speaker. Mr. Overton rises slowly, still wondering what to do. He explains that the speaker will not be present. Then he notices the United States flag on the pulpit, and quite suddenly an inspiration strikes him. "Why not talk about what the United States flag should mean to the Christian?"

Immediately he announces himself as the substitute and launches his talk—developing his ideas as he goes along. Before he has progressed far he points out the need for a Christian flag that will do for Sunday schools and churches what the national flag does for state and federal institutions. He outlines to his audience a plan for a "Christian flag" that should not be restricted by national boundaries or limited to racial groups. Rather, it should remind all men of their allegiance to God as a government flag does to its nation. Drawing upon his imagination, Overton even went so far as to picture such a flag—a white background to indicate purity, innocence and peace, a blue corner field to depict faith, trust, and sincerity. Finally, within this square he set a cross of red to denote the courageous and saving Christ of Christianity.

Overton was surprised at the enthusiastic reaction to his impromptu talk. But he promptly forgot about his "Christian flag" until several days later when a friend reminded him of his suggestion. Still dubious, he listened while his friend elaborated on the great possibilities for the use of such a flag. Eventually the friend sold him on his own idea, and then Mr. Overton in turn grew excited all over again. As a result, he ordered a flag fitting his original description, and one Sunday he set it on a corner of the pulpit on the opposite side from the United States flag.

The Christian flag appealed to many and in a short time it was used extensively throughout the Christian world. Hardly a year later an American visitor in Exeter Hall, London, was surprised to find a Christian flag dominating the platform. Another traveler, attending a convention in Shanghai shortly afterward, found the Christian flag occupying a unique place of honor above the flags of many nations.

More than that, the Christian flag soon performed a distinct bit of service. A missionary in Zululand, South Africa, faced a serious problem. He had visited a number of native villages in the country surrounding his station and many people there became interested in Christianity. But when Sunday came the missionary greeted at the services only those found in the immediate community. Those in the outlying districts never knew that Sunday had come. To them, one day was like another. They did not know on what days they could attend Christian services at the mission station. How could such a problem be solved? The missionary did not know until one day he received a Christian flag from a friend in America. Then he hit upon a solution to his problem. When they saw the Christian flag displayed everyone would know that it was Sunday. From then each Sunday the flag waved atop a high mountain behind the mission station—often drawing whole native towns in the surrounding country to the services.

This is not the complete story of the Christian flag, for as yet no pledge of allegiance had been offered. In fact, eleven years passed before this final chapter was added. Then it came in the same strange, casual way that brought the flag itself into being. Ralph E. Diffendorfer was conducting a conference of Sunday school workers and in the course of his talk one of the speakers suggested that a pledge of allegiance to the Christian flag ought to be given in Sunday schools. The idea appealed to Diffendorfer, and he asked the speaker of the day, the Rev. Lynn Harold Hough, to prepare one. Inspiration came while the meeting was still in session, and at its close an eager audience stood to recite the pledge we still repeat today.

"I pledge allegiance to the Christian flag and to the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and love."

So today, with a brief history of only some forty-odd years, the Christian flag waves in virtually every corner of the globe. Hardly a church in our land displays a United States flag at the left of the pulpit without also posting the Christian flag at the right. Once Christians are aware of the simple way in which this flag came into existence—an indication perhaps of the way in which God himself meets emergencies—what an inspiration this royal banner can become to men everywhere!

Use Your Musical Talent

By GLADYS STONE SCHROEDER

THE counselor glanced inquiringly at the teacher of the boys' class and found that young man enjoying the special musical selection as thoroughly as the students of the department.

"We have so much to cover during the year that it doesn't leave much place for instrumental music," the leader remarked regretfully.

"No, it doesn't, though our young people certainly appreciate it when they have the opportunity," the teacher replied.

The counselor suggested that they talk over the idea of using more instrumental music on programs. A girls' class teacher, often seen at community concerts during the season, was invited to participate in the discussion.

The counselor suggested that they organize an orchestra as a means of using the musical talent of the department. The two young teachers readily agreed to such a plan. However, a difficult problem confronted them in the selection of a director, because the leadership would have to be voluntary.

The three leaders talked over the matter from every angle until the two teachers felt certain that they had exhausted every possibility of finding the right person for the task. Then the counselor quietly suggested another idea that had been in his mind from the beginning.

"I know you're keenly interested in music, and I'd like you to take the leadership," he said to the surprised young man.

"But I've never tried to lead an orchestra," the teacher protested. "I don't even know that I could." However, upon the assurance that the two others would help with the music and the discipline, he agreed to try it.

After some discussion about the type of orchestra that best suited the abilities of the young people, and the method of developing such a group, the leaders issued a general invitation to all members of the department on the following Sunday.

Several boys came in response to the counselor's first invitation. However, some of the less accomplished beginners in music hesitated about joining. The counselor made an announcement to emphasize the fact that the department was forming an orchestra so that everyone who was interested in playing musical instruments would join. Before long the newly formed orchestra was supplying simple accompaniment to the

hymns on the Sunday morning program. Soon the more timid began to come around to practice.

The orchestra met at an early hour once a week so that those with other engagements would be able to come. Several young people who could not be persuaded to take such parts in the programs as reading the Scripture and leading responsive readings, or participating in plays, now eagerly joined the orchestra.

Gradually the young players gained confidence in their ability to perform together. The leader began to include simple orchestrations based on the variations of hymns. As the group mastered these, the director moved on to other simple orchestrations suitable for beginners. The orchestra now played for the worship services and while the classes were forming. Solos by the more advanced students were used occasionally.

The music was kept simple and within the ability of the players at all times. The leader never presented a selection until the orchestra was ready; consequently, the members were never discouraged by poor public performance.

After a time the orchestra was asked to accompany the department choir for special anthems, and the result was something of which all could be proud. Indeed, the entire department considered

the orchestra an important part of their services. Parents on their way to classes sometimes stopped in to hear the music. While this practice was not encouraged, it gave heart to the counselor to know that the orchestra had succeeded in arousing interest outside the department.

Within a year the young musicians were doing remarkably well. The counselor received enthusiastic reports from parents because of the increased interest that their children were taking in music lessons since they had joined the orchestra. One mother, who had played in a young people's orchestra herself and would have liked her boys to do the same, told the counselor that she had given up hope that either son would ever play an instrument. The church school orchestra offered the incentive that finally made her older son ask to take lessons on the bells.

Furthermore, after the boy became familiar with the instrument, he began to teach his younger brother to play, so that when he leaves the department the orchestra will not be without someone to play the bells.

Such a program has offered the opportunity for young people with musical inclination to express themselves in a co-operative venture. An incentive has been provided for young people to take

(Please turn to page 45)

THIS CHOIR OF BOYS AND GIRLS BELONGS TO THE FIRST BAPTIST CHURCH OF EVERETT, WASH. LAST CHRISTMAS THEY LED THE CONGREGATION IN SINGING CHRISTMAS CAROLS AT THE WHITE GIFT WORSHIP SERVICE. FOR SIX YEARS THIS CHURCH HAS USED THIS TYPE OF CHRISTMAS SERVICE, WITH GROWING INTEREST AND ATTENDANCE



Forearming Youth

By CALVIN T. RYAN

STOPFORD BROOKE said that his father awakened him every morning with snatches from Sir Walter Scott's *Marmion* and *The Lady of the Lake*, "and the day was haunted with their charm." E. V. Lucas mentions in his autobiography that his mother "was a constant reader-aloud." John Ruskin attributed whatever literary ability he had to his mother's having him read the Bible. He says that she "daily made me learn a part of it by heart."

A child's mind and imagination are shaped and influenced by what he reads and hears read. If a child's imagination is filled with wholesome and constructive pictures or ideas, he will not be swayed easily by the unwholesome or the destructive.

We respond to a given situation as a whole personality. The mind and the body are interdependent. We do not single out the mind as something separate; we teach the whole personality. Intellect and feeling act together.

In the last decade we have thrown an unusual emphasis upon children's literature. A thousand titles appeared last year. In our schools we make reading so attractive that children want to learn to read. In so doing we give children a skill that they may use unwisely and to their own destruction. Knowing that this most necessary skill must be acquired and yet that it may be turned to harm, we should give children, and young people as well, some means of protecting themselves. We must make the best books accessible. With so much to choose from, children and young people and their parents must be given some training in what to choose. A person is not born with taste, either for good or bad reading. He must learn to make wise choices and his teachers and parents must help him.

Lincoln Steffens made the charge that, "It is the good people who are bad." They are "bad" because they feel too "good" to turn their hand to throw out the bad. They endure it and pass by on the other side. Glance over the display racks and note the cover pages on the magazine stands on our city streets, in hotel lobbies, drug stores, and shoe-shining parlors. Here a gunman, there a cowboy; here a crashing airplane, there a woman's head that never ached from being crowded with good ideas.

And within the covers, what? Stories of sex; stories of crime; stories glorifying drinking, swearing, and gambling;

advertisements appealing to youth's curiosity—"secrets" that may be obtained for a dime, or for a stamp.

Do not the "good people" permit these things? We build libraries and museums and art galleries and make them imposing structures apart from the busy thoroughfare of life, while we pass by the obscene and the objectionable within easy access.

The average American may not have reading ability above the sixth-grade level, but the publishers of trash know enough to translate their wares into sixth-grade English.

"God be thanked for books," Channing said. "They are the voices of the distant and the dead, and make us heirs of the spiritual life of the past ages."

Channing did not refer to all books. Channing lived before the "big little books," before the magazine came to prattle the wares of diseased writers, suffering from a kind of influenza of the spirit. Channing lived before the past had lost its glory, and the present had become glorified with "pix" and exposés.

Forearming youth may mean more than forewarning them. Forewarning may be inviting. Sometimes youth enjoys doing the shocking things. At a certain age, for a certain type of youth, "Keep Out" means "Come In." Psychologists say that "Use the Walks" is a more effective sign than "Keep Off the Grass."

Merely putting books on the forbidden list cannot be called a good approach. Nor do we succeed when we tell Johnny to read a certain book because it will do him good. Johnny does not want to be done good by.

Teachers in our day schools will tell you that children coming from homes where they have been read to, where the parents have told them stories, and where they hear their elders talking books, and see them reading books, will have the advantage over those coming from homes where such advantages are not offered. The home seems to be the most reasonable place to start the reader, to direct his reading, and to shape his taste. Seldom does a child's taste rise above that of his parents. Almost always he reflects the taste prevalent in his home.

We hear much in modern education about allowing a child complete freedom. Authority has flown from home and classroom. Perhaps we have been mistaken in this. Down through the ages we have had to rely upon author-



W. Henry Boller

Our Country Church

By Doris Clore Demaree

Our church is such a lovely place
With tall trees standing all around,
The sunlight falling through the leaves
Making mosaics on the ground.

And all around are peaceful farms
With fields of grain and pastures green;
And hills and trees and valleys wide
With white roads here and there between.

Inside, our church is calm and still
With place for all, both young and old,

To worship God, to sing and pray,
To hear the Bible stories told.

Our church is such a lovely place,
The service is so lovely, too.
It makes us want to bow our heads
And say, "Our Father, we thank you."

ity. I dislike the idea of my child's beginning the experiences of the race all over again. I much prefer to have her begin where I leave off; to spring from my shoulders, as it were, full grown in so far as I can contribute to her understanding of life.

For that reason, I have read with my child. Before she could read for herself, I read to her every day. I shall always cherish those times. In fact, as she has passed that stage and reads for herself, I miss that old pleasure. I
(Please turn to next page)



INTRODUCING

BETTY McCLELLAND, of Des Moines, Iowa, editor of the Young People's Page of the *Iowa Baptist Record*, State Young People's worker, and housewife extraordinary. As a matter of fact, until a few months ago we would have introduced her as Miss Betty Barnett, energetic worker in the state B.Y.P.U., and teacher in the kindergarten of one of the northwestern Iowa small towns. Now she is Mrs. James N. McClelland, wife of the Assistant Professor of Mathematics at Drake University, and daughter-in-law of the well-known J. O. McClelland who was president of the Iowa Baptist Convention in 1921.

Both Mr. and Mrs. McClelland are representative Baptist young people of Iowa. They have been active in the state youth work for about eight years, attending summer assemblies and serving on the Convention Board of Managers. They sing, engage in sports, maintain the interests of their profession; yet they find time to carry on an amazing amount of work in their own local church. In addition to taking on this new work of editing the page in the state paper, Betty McClelland sings in the church choir, attends B.Y.P.U. regularly, serves as superintendent of the beginners department, attends the Women's Union and serves as assistant leader of the Junior W.W.G.

Right now Mrs. McClelland is making a survey of the state to find out whether or not the young people would like a separate youth paper. In the past they have had a small mimeographed leaflet, but it may be that an attractive, printed paper would be successful. With the

contacts that Betty McClelland has throughout the state, and with her unerring instinct for news, there is no reason why it should not succeed.

FOREARMING YOUTH

(Concluded from page 39)

enjoyed experiencing vast flights into the imagination—being Cinderella with her, climbing the beanstalk and killing the giant. A father misses much if he does not have the privilege of reading with his children.

Our reading need not be confined to the Bible as such. It may begin with Bible stories. It may begin with poetry. It may begin with fairy stories, where you can rest assured the worst of ogres and the fiercest of giants always keep their word. God may speak through a Hans Christian Andersen, or a Walter de la Mere. We hear much about reading readiness, which begins in the home environment. I like to think that religious readiness exists also. Certainly that begins in the home. Charles Dickens can depict the life of Jesus. Frank T. Cartwright can set forth the missionary experiences of Tuan Hoover of Borneo. Tennyson can write of immortality in *In Memoriam*, and the struggle of a soul in his *Idylls*. Kate Seredy can do more for the understanding of other people in *The Singing Tree* than most speakers and pleaders for a cause. I have never found any record of where God ceased to speak through poets and prophets.

The Bible contains some of the finest stories in any language. The old Testament is filled with hero stories. The New Testament has the great stories of love and brotherhood. The daintiest of all idylls, the most beautiful of all mother-in-law stories, is told in the Book of *Ruth*. The parables of Jesus may be called gems of short-short stories. Jesus, the greatest character that ever lived, enacted a powerful role in the marvelous drama of the New Testament. No story can excel the adventures of Paul.

Something more than romantic long-ing prompts the regret of those Christians who decry the present tendency to neglect Bible reading in the home. We have been deluged with "uplift" books, "inspirational" books, and how-to-get-along-with-people books. But none of them has improved upon the Sermon on the Mount, or the advice of Proverbs. Personality improvement is talked of in colleges, over the radio, in the press. Study the sayings of Jesus and the Epistle of James, and you will find all that you need.

Daniel Webster once gave this warning: "If religious books are not widely circulated among the masses of this

country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and his Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

In the evolution of the temperance question, many have come to believe that if the government sanctions the making of drunkards, then it should be asked to take care of those alcoholics. In the field of reading, if we permit crime to be taught and sold on the street corner, if we permit obscenity and filth to be packaged and mailed, then we should be expected to take care of the end-results. Being merely "good examples," too good to bother with the bad, will not answer the charge.

From the pulpit, we should hear more about the necessity of reading. In our Sunday school classes we should encourage more and better reading. We must develop reading parents in order to have reading children. We need more parents who will awaken their children every morning with some haunting phrase from the divine poets.

What the Church Is For

Three words are being used today to describe the church's mission.

The first is evangelism, the winning of individual men and women, boys and girls, to a personal acceptance of Christ as Saviour, and a decision to live the Christian life. If the church should ever neglect this, it would perish, and it would deserve to perish.

The second is missions, the sending of the gospel message of salvation and uplift to the far ends of the earth, beginning in one's home community, among those who are not in touch with the church. For this we have the command of Christ, the success of Christian missions, and the marvelous prosperity, both financial and spiritual, of churches with a genuine missionary enthusiasm.

The third is social service. This is not simply welfare work in the sense of helping unfortunate people, but the definite purpose to make our whole social organization Christian. It means, ultimately, Christian industry, Christian commerce, Christian education, Christian statesmanship, Christian diplomacy.

—J. SHERMAN WALLACE

Baptist Leader

Inexpensive Visual Education

BY J. CARSON PRITCHARD

How to Illustrate Lectures and Teaching

NO one questions the teaching value of pictures. A single picture may make a greater impression than an hour of talk. Talk implemented with illustrations gives eyes as well as ears to those whom we try to teach. Leaders of discussion groups, evening class meetings, and young people's groups sense the great need for inexpensive visual education. We know that somewhere a depository of fine motion pictures and stereopticon slides awaits our use, but so often that somewhere seems a long distance away either in miles or dollars and we forego the teaching advantages that pictures have.

This account will describe a way to surmount this difficulty by giving eyes as well as ears to your audiences. What is described here will not be the equal of sound-movies or stereopticon pictures. What it lacks in these respects it balances in ease of preparation, lack of expense, creativity and interest to the lecturer or leader or teacher. Anyone can order a roll of film! It takes something more to make your own.

BAPTIST LEADER published in June, 1940, a section called "Somber Shadows." This feature inaugurated the Baptist Church School Advance program. The illustrations were drawn so clearly that more than one person wished that he could devise some way to flash them on a screen. We wanted the full impact of their truth to be reflected into the minds of our thinking people. "Somber Shadows" was subdivided into such topics as "Shadows over America," "Shadows over the Home," "Shadows over Youth." Then the question was raised, "Are there shadows over the church—has the church failed?" These drawings and the truths that they present so forcibly ought to be presented to every avowed Christian in the land.

If you care to make slides of these drawings so that you may use them as large illustrations for your talk on "Somber Shadows" proceed in this way. First, order four or five copies of the little magazine (price, five cents each) from The American Baptist Publication Society. Next buy a ten-cent package of large white filing cards at the five-and-ten. Have these cut down to post card size (not postal card size; observe the difference). Now with scissors and glue proceed to cut out the illustrations and paste them on separate cards. One illustration to the card is sufficient. "Somber Shadows" easily makes sixty slides, enough for a talk lasting from thirty minutes to an hour.

Some of the printed matter will appeal to you, so cut it out, too. Here one's ingenuity is called upon to arrange the printed matter so that you can get the maximum amount of it on the rather small card. The title "Somber Shadows," for instance, has been placed on a white scroll with a black background. Fit as much of it on the card as possible. A figure of Christ in a red line-drawing toward the end of the article can be shown effectively. Use it as a background and superimpose over it whatever of the printed matter appeals to you. Superimposing one thing over another creates a striking effect.

Now how can we use these fifty to sixty white cards that we have spent three or four hours preparing? First, find in your community a post-card projector. If by chance you live in one of the few communities in the United States where post-card projectors do not exist, then turn to some mail order house. The simplest type should not cost you more than five or six dollars and it should last a good while. (The one I use must be at least fifteen years old.)

The projector operates on the principle that light falling on the small picture is reflected out through a magnifying and focusing lens to a screen. Since light is required to reflect this image as much white cardboard as possible should be exposed in every case. Should you reflect ordinary printing on a screen the printing would appear backwards; that is, as though you held it in front of a mirror. To correct this we must reflect the picture through, rather than on, a screen. The screen will be between the projector and the audience which seems rather different from motion pictures, but in this case it will make the difference between reading the print and not being able to read it.

Such a screen will cost a little over a dollar. One should make a substantial frame of about forty-eight by fifty-four inches. Use any kind of wood as it will be covered anyway. Cover this frame with transparent draftsman's cloth. This treated linen should cost, in wide pieces, about a dollar a yard. After you have covered your frame with this cloth you have a fine silver-like screen. If you should get it wet it will be ruined. It should be stored in a dry place, as even dampness will cause the cloth to stretch.

It will, however, return to tightness on being dried. A few wrinkles will not ruin the effect so do not be unduly concerned about this. By all means do not be afraid to start, as the whole process is decidedly simple.

You should have the screen in such position that the projector can be placed from twelve to fifteen feet behind it. This will give you a picture almost as large as the screen and as clear as you need for a large audience. It will not be as bright as stereopticon pictures or as movies. One should remember at such times that it costs over a dollar to have a stereopticon slide made and the fraction of a cent that this slide costs compensates for its deficiencies.

You are ready to plug in and begin. Put a chain switch somewhere in your electric line to the projector. This facilitates noiseless and quick blackouts. The operator of the projector can well work by a shaded flashlight. By turning the machine lights off between changes the machine remains comparatively cool and grotesque shadows from the opening and the closing of the projector door are eliminated.

Religious art lends itself well to this kind of presentation. The lighter pictures reflect better than the darker ones. A musical service with reflected pictures of the finer religious paintings would be good. Words of hymns and words of prayers and litanies can be reflected, too. Announcements can be typed and thrown on the screen.

Maps of the Holy Land or of Paul's journeys, pictures of Palestine, customs, and folk ways of various ages can be shown. Illustrations from magazines may be used. Such magazines as *Survey Graphic* give fine illustrative material that can be appropriated for this purpose. Missionary magazines may be treasurers of such material as would make an excellent presentation of "The Church in the World Today." *The National Geographic Magazine* has a wealth of material to show the life of other nations. Such illustrations as you may find for yourself mean far more—to you—than any illustrations you may be able to lease or buy. They represent creativity on your part. Mission study groups may find this equipment valuable. Over a period of weeks the members may gather material for a "scrapbook" of connected illustrations for a lecture.

Get out the glue bottle and the scissors and see what you and the young people of your church can do to improve your meetings and class sessions.



Authenticated News

Fun Nights At Camp and Assembly

By DOROTHY E. CLAYPOOL

SO many young people go off to camp or to summer assemblies in July and August that this month we have rounded up a number of ideas for evening programs. You'll be surprised how dull even congenial company can become when you have nothing out of the ordinary to do, so rack your brains and plan something different for each evening.

Your first thing to think about will be the get-acquainted angle. Why not have a "Pal Supper"? Two people who know each other rather well invite two strangers to eat with them. Although this might seem difficult in an organized camp where the groups sit at assigned tables in the dining hall, it really is quite simple. Set up long tables out on the lawn and lay out the food—cafeteria style. Make it a picnic supper—sandwiches, fruit, punch, tomatoes, etc.—and ask all to file past the tables and help themselves. Then the foursomes go off and sit down on rocks, benches, or whatever is handy and everybody finds out all about everybody else. If your young people are the strong, silent type, you may need a number of hosts and hostesses who will go around and help the quartets to be sociable.

Another mealtime get-acquainted idea is to institute a "Progressive Supper." After each course, announce that the men must all gather up their napkins and silver and move along to sit beside the fourth girl to the right. Impose penalties on people who will not talk, or suggest topics for conversation in order that shy folks will not be left in the lurch.

There are all sorts of get-acquainted games for evening parties. In one each receives a card and races about the room for a designated period of time, getting autographs and an item by which to remember certain individuals—and giving out such items and autographs in turn. The one having the most nearly accurate information and the most autographs at the end of the period wins the game.

Another is the well-known "Bumpety-bump-bump," that always achieves its purpose. A player in the center of a large circle points to one of the players and shouts: "Right! Bumpety-bump-bump!" Before the last bump is pronounced that person must respond with the name of the person on his right or take the place of the person in the center. In a large group there may be

several center players, who vary the cry of "Right!" with an occasional "Left! Bumpety, etc."

In any progressive young people's group you will desire to spend a number of evenings in discussion and you will also feel the need for several evenings when everyone is privileged to arrange his own entertainment, but for the rest of the time you can have some rather novel get-togethers. If you have a mixed group ranging upward from about eighteen years of age, you will have a good deal of fun with a "Kid's Party," where everybody comes costumed like youngsters from six on down. The games, of course, will be traditional primary school fun—Punchinello, I Put My Right Hand In, Go In and Out the Windows. Farmer in the Dell—and the easier of the folk games—Clang, Clang, the Fireman. Here We Go 'Round the Mountain, etc.

Speaking of folk games—that is another good way of spending an evening. Select the games beforehand; make sure you have music that can be heard all over the room, or provide it yourself with mouth organs and the traditional clap and stamp; explain each game clearly before you start—and go to it. There are a number of inexpensive books on the subject, such as *Music Mixers*, by Ethel Bowers, price 50 cents; and *Twice 55 Games with Music*, by C. C. Birchard & Co., price, 25 cents.

If you have a camping group of all girls or all men you will get a good deal of fun from a "Date Night." Some of the girls take the part of men and invite the others to a party, making the date by formal invitation or other novel ways, sending funny corsages, and arriving in time to escort the others to the recreation hall. Games that require mixed couples are played and when refreshments are served the "men" must wait on the ladies. In an all-men group, of course, everything is reversed.

Few assemblies would be complete without at least one song fest. Arrange a program of folk songs, nonsense stunts, part singing, Negro spirituals, heart songs, and religious music. There's no need to be surprised at the good time you will have; such an evening is a natural for providing joyous fellowship.

FASHION RACE

By Myrl Edwards McMahan

FIND two of the funniest old discarded hats you can locate, two old sweaters, and two large pairs of galoshes. You should have an equal number playing.

Line up your players in two opposite rows. Choose a certain point a short distance away for an imaginary "judges"

stand" and tell your players to pretend it is filled with important fashion judges.

Hand the first player in each line a complete set of the aforementioned articles—old hat, sweater, and one pair of galoshes.

The players must put them on, fasten the sweaters and the galoshes, and parade down past the judges' stand and back to their places in line. Then they hand the fashion outfits to the next player in line who follows the same procedure.

The object of the game is to see which line can first complete its fashion parade before the judges' stand and back again. The line finishing first wins the game.

SPORTING WORDS

By Erna Schroeder Hallock

TENNIS

Here is another of those guessing games for sport fans. Hand out pencils and typewritten lists containing the definitions given below. Allow about fifteen minutes for everyone to set down his answers; then call out the answers. Of course, the one with the largest number of correct answers wins the game.

1. A flaw
2. To place
3. A snare
4. A loud noise
5. To work for
6. To divide
7. An inclosed open space
8. To allow
9. Equal
10. Affection
11. A spot
12. A flight of missiles
13. Medieval knightly sport
14. Plucky
15. Makes twice as great

ANSWERS

1. Fault
2. Set
3. Net
4. Racket
5. Serve
6. Cut
7. Court
8. Let
9. Match
10. Love
11. Point
12. Volley
13. Tournament
14. Game
15. Doubles

Bring Them Back Alive Party

By Pauline Bloom

YOU can use this game outdoors at camp, or if the weather is bad you can take the crowd indoors to the Assembly Hall. If you use it at a home party, the living-room can answer your purposes very well. Only, if you play it here, be sure to take out the valuables and the fragile articles such as vases, candlesticks, and so on. Instead of these bring in a few large palms if you can find them. If not, you can cover broomsticks and umbrellas with tissue paper in such a way that they will resemble (not too closely) exotic tropical trees and bushes. Work deliberately for weird, colorful effects such as no one saw before on land or sea.

In this luxurious flora, you may now proceed to hide your fauna—a variety of animal crackers, each one separately

wrapped in colored cellophane. Each time an animal is tracked down, the hunter must imitate his find. If it is a lion, he must get down on all fours, throw back his head and growl ferociously. For a dog he must bark, for a bird whistle—you get the idea.

The variety of noises this hunt introduces is most amusing for the performers and the listeners. Even the neighbors will be intrigued—for once.

When you think enough booty has been captured, call a halt, ask the big game hunters to count the take, and award a prize to the adventurer with the biggest catch.

For a prize give something that may be shared by everybody—a box of candy, or a game that must be tried out at once.

"Run, Jack! Run!"

By E. H. Jordan

PLAY this game at night, using a number of boys, the more the better. It may be played anywhere, but it is an excellent game for those who are looking for diversions for summer evenings at camp. First of all, decide upon a restricted area so that the players will not go too far afield. Frequently camp games become unwieldy because players are allowed to cover too much territory.

Select one player, called "Jack," and provide him with a flashlight and a whistle. None of the other boys can carry these conveniences. When you are ready to start the game, gather all the

boys in one place and tell "Jack" to start out into the darkness. After about five minutes the others start to find him. From time to time, they shout, "Jack! Jack! Show your light!"

After the first call, it is "Jack's" duty to stop every few minutes and blow his whistle, then slowly swing his light around in a complete circle. Should any of the group see the light, they must shout, "Run, Jack! Run!" Then they are allowed to run and try to catch him. But no player must try to catch "Jack" until first he has cried out the warning. When Jack finally is caught he blows his whistle until all have come up.

Ellis O. Hinsey



After about half an hour, if "Jack" has not been caught, the timekeeper, or someone not in the game, should blow a different-toned whistle, which is the signal for "Jack" to stop where he is

and flash his light continuously for half a minute, turning it in complete circles. From this time on he must do this every half-minute until he is eventually caught.

their teammates guess—until somebody pronounces the chosen word. They should talk in whispers so the other team will not have the benefit of their guesses and as soon as someone guesses the chosen word correctly the artist of the moment calls it out and the umpire puts down a score for the team that guessed first. Of course, the team that guesses the larger number of words wins.

The game is a race to see how fast and cleverly the artists can make their drawings, and it is lots of fun—especially as the drawings themselves are likely to be funny indeed. Something depends upon the umpire's cleverness in selecting the words. Of course, such words as "Cat" and "House" will be easy, no matter how fast and crude the drawing. Therefore it is more fun to use words like "Weather," "Hurry," "Joy," or "Uncertain." Such words tax the artist's imagination as to ways to "get them across." As a result some amusing effects occur.

A Picture Race *By Eleanor Hammond*

ANY number from five to twenty can enter hilariously into "A Picture Race." You need no equipment except two pencils and plenty of scratch paper.

First, choose an umpire. He must jot down a list of twelve words and prepare to keep score. Divide the rest of the players into two teams as nearly equal as possible—though an extra player on either side will make no difference. Then number the members of each team so that each person plays "artist" in turn.

When the umpire has written his list of words the first two "artists" go to him and learn the word they are to

illustrate. Then they race to two tables at opposite ends of the room and equally distant from the umpire. The pencils and the scratch paper lie ready there and the members of the respective teams have gathered around the tables. As soon as the umpire has whispered the chosen word to the two artists, the artists rush back to their respective tables and draw madly. They should strive for speed rather than artistry in their drawing. They may draw anything they think will get across the word to the other players on their teams, but they may not use any words, numerals, or arrows in the pictures. As they draw

What Shall We Study?

July Offerings to Intermediates, Seniors and Young People

KEYSTONE GRADED COURSES

Intermediate (Junior High)

FIRST YEAR, COURSE VII, PART 4—"THE HOMELAND OF THE MASTER"

Since our understanding of Jesus and his ministry cannot be complete until we have some knowledge of the geography and the customs of the land in which he spent his earthly life, this unit deals with Palestine. Maps, pictures, and descriptions help to make the country real and biblical passages are enriched with the source material that these fascinating summer lessons offer.

SECOND YEAR, COURSE VIII, PART 4—"THE LIGHT OF THE NATIONS"

The history and the purpose of Baptist missions are discussed throughout this unit. Much of the material concerns the reasons for establishing missions and the method of carrying on the work. The work of Carey in India, Judson in Burma, Peck beyond the Mississippi, and Clough in Assam is described vividly. The summary which asks "What do you think of missions?" points the unit toward the individual's responsibility for the church's missionary work.

THIRD YEAR, COURSE IX, PART 4—"THE WAY OF WISDOM"

This course presents principles of right living and Christian conduct that

are based upon biblical material drawn, for the most part, from the Book of Proverbs. Some eight or ten conduct problems receive attention. The course naturally leads to Jesus, in whose person all righteousness is fulfilled.

Senior

FIRST YEAR, COURSE X, PART 4—"BAPTISTS: THEIR HISTORY AND PURPOSE"

This course describes the struggles that form the background of certain Baptist principles which young people are inclined to take for granted—freedom to worship according to personal convictions, separation of church and state, church democracy, etc. Baptist organization from the local church to the Northern Baptist Convention is outlined. This background material certainly does not come amiss in the education for such a time as this.

SECOND YEAR, COURSE XI, PART 4—"ENRICHING LIFE THROUGH WORSHIP"

These lessons seek to help the individual to stop thinking of worship as an activity on the program of the church school or an emotional experience to be "enjoyed," and to regard this phase of Christian living as a means of enriching life. The discussions are designed to help the young person use worship to grow more like God. Worship technique and materials are discussed and suggested services make the unit practical.

THIRD YEAR, COURSE XII, PART 4—"CHRIST IN MY LIFE"

A study of the Gospel of Luke is conducted in this unit. The material is written in an effort to make the desire to serve Christ and his cause the dominating purpose of the pupil's life. Suggestions for activities that will carry out decisions for Christ's way of life are offered in order to establish the habit of Christian service.

UNIFORM LESSONS

This quarter concludes a six months' study of the Acts, the Epistles, and the Revelation and seeks to present the manner in which the Holy Spirit led Paul, Peter, James, John, and others to send letters of counsel and exhortation to Christian groups. The course aims to acquaint the pupil with the purpose and the content of these letters.

MISSION STUDY

The mission study books are written about the themes, "Christianity and Democracy in America" and "Christians and World Order." Robert W. Searle's book, *Author of Liberty*, suggests the contribution to democracy that Christianity may make. Richard T. Baker has prepared blueprints for tomorrow's world through the study of efforts to practice living together in ever-expanding groups. The book bears the suggestive title, *The Seed and the Soil*.

Write a Play—Win a Prize

The Religious Drama Council, in co-operation with Samuel French (play publishing company), believe that the way to improve religious drama is to seek out new playwrights with good ideas. So for the sixth consecutive year they have arranged their annual Playwriting Contest. Earlier contests have already brought to light the talents of such prominent playwrights as: Dorothy Clarke Wilson, A. Beatrice Knowles, Marion Wefer, Helen L. Clark, T. E. Byrnes, N. Richard Nusbaum, and Elliot Field.

Contest Rules

1. The contest will begin June 15, 1941.

2. The contest will close on September 15, 1941.

3. Plays submitted must be one-act religious dramas, the playing time not to exceed one hour.

4. All plays submitted are guaranteed to be the exclusive property of the author, his own original work.

5. A registration fee of \$2.00 (non-returnable) money order or check, payable to the Religious Drama Council must accompany each manuscript. In addition, if the author wishes his manuscript returned he must enclose sufficient postage to cover first class, registered mail. *No manuscripts will be returned unless these regulations are observed.*

6. The manuscripts should be typewritten neatly on one side of the sheet with ample margins, fastened together down the left side, the title sheet bearing the name of the play and the author's pen name.

7. Enclosed with, and attached to, the manuscript should be a sealed envelope bearing on the outside the title of the play and the author's pen name. Within the envelope there must be (in addition to the registration fee and postage, if manuscript is to be returned) a sheet of paper with the title of the play, the author's pen name, real name, and address. The author's real name should not appear anywhere on the manuscript, or on the outside of the enclosed attached envelope.

8. The Religious Drama Council will not be responsible for manuscripts, but every care will be taken to return all non-winning plays to their authors. It is advisable to keep carbon copies of all plays entered in the contest.

Contest Awards

1st Prize—\$200.00

2nd Prize— 100.00

3rd Prize— 50.00

4th Prize—A Bronze Medal

Contest Themes

"Christianity as a Source of Individual Power."

"Christianity and Democracy."

"Christianity and World Brotherhood."

Contest Judges

Rev. Walter Russell Bowie, Prof. Practical Theology, Union Theological Seminary; former rector Grace Church; author and playwright.

Dr. Fred Eastman, Prof. Religious Literature and Drama, Chicago Theological Seminary; author and playwright.

Dr. William Pierson Merrill, Moderator Presbytery of New York City; Vice-president World Alliance for International Friendship through the Churches; author, playwright, and hymn writer.

Direct Manuscripts and Refer Questions to

Playwriting Contest Committee
Miss Margaret VanDyke Nevius,
Chairman

Religious Drama Council, Greater New York Federation of Churches
71 West 23rd St., New York, N. Y.

Contest Regulations

The prize-winning manuscripts will be submitted to Samuel French for an offer of publication.

The Religious Drama Council reserves the right to submit to Samuel French any non-winning plays which may be deemed worthy of publication.

As it is the aim of the Council to make available to the churches as many good dramas as possible, it reserves the right to discuss with the authors and the publishers, before publication, the question of royalties.

NEW BOOKS

THE BIBLE AND SOCIAL LIVING.

By C. F. Cheverton. Published by The Christian Board of Publication, St. Louis, 1940. 96 pages. Price, 25 cents.

The daily contacts of Dr. Cheverton, Director and Professor of Bible at Chapman College, Los Angeles, with students and other young people have made him aware of their chief concerns. His knowledge of the Bible has made it possible for him to relate great religious truths to the problems thus presented to him. Out of this experience and knowledge has grown the discussion course described here. In thirteen sessions the author has presented Bible teachings on such problems as preparation for establishing a home, the family in society,



FOUR THINGS COME NOT BACK—THE SPOKEN WORD, THE SPED ARROW, THE PAST LIFE AND THE NEGLECTED OPPORTUNITY.—FROM THE ARABIAN

maintaining the benefits of the home for the community, Christian standards in community activities—recreation, Christian education, race relations, etc.

HOW DO YOU DO? By Margaret B. Stephenson and Ruth L. Millett, with illustrations by Helen Strimple. Published by McKnight & McKnight, Bloomington, Ill. 32 pages. Price, 25 cents.

A tiny pamphlet, but what a help it will be to the high school youngsters who turn to its pages! For all pre-dating and dating junior high and senior high young people, these hints to behavior may prove invaluable. Even to those who have had home training in the social niceties, there are concise reminders that may save moments of embarrassment. How do *you* do—at home when guests appear; at school in the corridors, in the lunchroom, before teachers, etc.; at parties; with your pals or with mere acquaintances? This little booklet will not tell you everything on behavior, but it will give you some good leads.

Use Your Musical Talent

(Concluded from page 38)

keener interest in music. Some parents have become conscious of the value of the church school activities through the orchestra.

This musical organization has added greatly to its own department program. Considering all this, the counselor feels certain that it is worth the time and the effort of every young people's group to use the musical talent in its department.

Classes for Young Married Couples

Are Practical, Profitable and Progressive

A "SYMPOSIUM"

"They Have Been THE MOST SUCCESSFUL"

By V. Stanley Silke
Minister of Education
First Baptist Church
Oakland, Calif.

MOST of my experience with adult classes has been with classes composed of both men and women. With possibly one exception, these mixed classes have impressed me as being the most successful of all the adult classes in the church school. They have succeeded better than the classes composed only of men or only of women in such matters as keeping up attendance, maintaining interest, and carrying through definite pieces of constructive work.

Usually these mixed classes have had their start as Young Married People's Classes. This, perhaps, is their best reason for being. It is much easier to organize a class for young people who have recently married, or who are contemplating marriage, than it is to win these same young people to membership in separate classes of men and women.

When a man and his wife come to a mixed class together, they encourage each other in many ways. Married people always feel safer in a strange situation if they both are present. The timidity of one may be overcome by the ability of the other to make new friends. At least, they can always talk to each other if conversation otherwise drags! And from the point of view of the church school, two contacts are stronger than one. To illustrate, one may be inclined to stay at home some Sunday morning, but the other may have some special reason for attending. Furthermore, when children come into the home, it is easier for the church school to keep continuous contact through one or the other of the parents. When the children can be brought to the church school, the parents again can attend together.

It usually works out that the interest in the lesson material—whatever kind of lessons may be used—is keener if both members of the family study the

The May issue of BAPTIST LEADER contained an arresting article entitled, "Advantages of the Combined Class." It was written by Rev. L. Earl Jackson and was a thought-provoking discussion of this significant trend in adult work. Most classes which have both men and women in their membership are made up of young married couples. Letters which have been received from those who have had experience with such classes—from pastors, directors of Christian education, and teachers—give unanimous testimony to their value. They are, so they write, "practical, profitable, and progressive." Three of the letters are published here.

lesson together. A class made up of young married couples has many interests in common. As the different phases of married experience come and go, it becomes more and more unified.

The opportunities for wholesome social contacts and the friendships which are formed, are among the strongest ties in keeping young, married people in active fellowship with the church. The mixed class, through its varied activities—usually with the men and women meeting together, but occasionally with meetings of a special character for the men only or for the women only—can provide its members with an adequate, wholesome, and extremely helpful program of study, service, and recreation.

Though these mixed classes for the most part are made up of married people, it has been my experience that unmarried adults of corresponding age and interests may be received into them as members without difficulty. There is seldom a meeting of one of these classes of such a nature that a single person cannot be made to feel thoroughly at home in it.

The matter of introducing family worship in the home, of keeping Christ in mind in connection with all the daily activities of the home, and other such matters, can be discussed most easily when man and wife are together in the class. The desirable unity of thinking and feeling with respect to spiritual matters are more easily produced.

"STEADY INTEREST and a Loyalty beyond Belief"

By William P. Henderson
Leader of Bible Class
Stratford Street Baptist Church
West Roxbury, Boston, Mass.

OUR class has an active membership of more than thirty. The average attendance on Sunday mornings runs well over half of that number; it is obvious that in the case of younger married couples one member must often stay home to keep house. For some ten years the members, naturally with a changing personnel, have shown a steady interest and a loyalty beyond belief.

The class has monthly "socials," at which volunteer hostesses entertain, usually in their homes. These are very well attended. The entertainment is ingeniously planned; dull moments are rare. Two or three times a year the class visits, or entertains, a similar class from a neighboring suburb. These classes have an annual picnic. Each spring the two groups go on a moonlight sail.

But what of the Sunday morning half-hour? (Crowded quarters do not make it possible for the class to have its own opening or closing worship period.) What shall we talk about during the class period? What lesson course shall we use? How can we make sure of home lesson preparation? How avail ourselves of the interest that lies in competition? How avoid waste of time in bootless argument?

Taking our rule of living from the two new commandments of Jesus, and finding in the second a concrete, practical method for fulfilling the first, the abstract one, we divide our topics for discussion between study of the Bible and the consideration of current events from the Christian point of view. We study our textbook, the Bible, and we try also to learn something about our "neighbor" and to help him, using the word "neighbor" in its broadest sense.

Profiting from experience, an occasional referendum, and frank comment, we settled on an even division of time:

Bible topics alternating with current events. The comments upon this arrangement have varied widely. I recall the man who confided to me that he comes for the current topics and especially the history. I recall, too, the lady who sojourned with us one Sunday and then left us, proclaiming with vigor that she was going where "they teach the Bible."

The leader of our class expects to spend a good many hours each week in preparation for Sunday morning. If there is any substitute for such honest toil, this leader has failed to find it.

We have tried various methods to get home lesson preparation done by *all* the members of the class. There are always the faithful few, but they do not leaven the lump. We have used lesson quarterlies and leaflets. We have had the members, in rotation, prepare and tell a Bible story, one each Sunday; but it is by indirection that we get the greater part of such homework as is done. A question necessitating some research, in the Bible or elsewhere, left open for the following Sunday, is an effective lure.

To familiarize our members with the Bible narratives, we have employed many devices. A question may take the form of five "thumbnail" sketches, the class to name the character indicated; or it may be the depiction of a dramatic scene—the Bible pictures are all dramatic—the class being expected to name the actors.

It is in framing such questions as these that the leader spends many of his spare moments through the week. Questions beginning, "Who said . . . ?" or "Who did . . . ?" can be coined almost without limit. Other possible questions are: "What Bible boys do you recall?" "What Bible girls?" "What Bible promises?" "What Bible 'al-

mosts'?" Each such question starts a train of little stories told with unstudied directness. Our class had an interesting and profitable ten minutes discussing the "almos." A little book by Amos R. Wells suggested this and other worthwhile queries.

Periodically we have quizzes on the matter recently covered. Usually there are twenty questions scored at five points each. A scorekeeper records the percentages of success. Often two or three minutes are given to the telling by the leader of some less well-known Bible story. This story is repeated, perhaps amplified, at a later time. After three tellings, the story is ripe for inclusion in a quiz.

It is interesting to compare a quiz of five years ago and one of today, the scope of the questions asked—and answered—has so amply broadened. When the twenty quiz questions are divided, ten for the "girls," and ten for the "boys," the battle for the winning score is on at once.

Four or five periods of three minutes each are devoted each year to the early history of our town; each year also we have a series of four-minute talks on our country's earlier days. For current events, the leader uses a weekly news magazine.

As for argument, it is strictly barred. We are interested in anyone's views, and we hear many. We give respectful attention to counteropinion, for the views expressed often give us something worth while to think about and discuss; but we do not argue—that is our only rule.

Of what material benefit is this class of ours to the church? Naturally, its members contribute regularly to the church school finances, and each year the class makes some special gift to the church. One year it presented to the

church needed equipment costing over two hundred dollars. That was a high-water mark. It has been the policy of the class to take entire charge of some of the church services; for example, that on Palm Sunday evening. From the class are drawn teachers for work among junior classes.

Such a class is an asset to any church, an asset whose value lies beyond the realm of mathematics. The leader of our class has no more loyal or valued friends than its members.

"OUR EXPERIENCE Has Been A HAPPY ONE"

By Frank B. Fagerburg
Pastor, First Baptist Church
Los Angeles, Calif.

OUR experience with adult classes containing both men and women has been a very happy one. In our church there are classes of married people. We find that in most instances husbands and wives prefer to attend church school together. I believe that this gives them one more uniting tie and makes for a more happy and wholesome social life on the part of the group.

We have not had any difficulties, with the possible exception of the fact that in practice it works out that there is left available only a comparatively small group of adults from which the classes distinctively for men or for women may draw their membership.

THE MODERN SUNDAY SCHOOL MOVEMENT

By Robert M. Hopkins

IT was Robert Raikes who gave the modern Sunday school movement its impetus. Those early Sunday schools beginning in 1780 for the ragged children of Gloucester differed in many respects from our Sunday schools, yet they have much in common. It was Mr. Raikes's sincere desire to meet a community need that led him to employ a few good women to teach those ragged children in Sunday afternoon schools. The Sunday schools of today are also maintained by earnest men and women, to meet the need for religious education. The roster is a brilliant one which records the names of outstanding Christian laymen and consecrated women around the world whose service within the Sunday school has been prompted by this same high motive.

Starting in the market town of Gloucester, England, the Sunday school has literally gone to the ends of the earth. The total Sunday school enrollment is now almost forty millions.

THE FRONT RANKERS' CLASS, SIXTH AVENUE BAPTIST CHURCH, TACOMA, WASH.
REV. W. T. TURNER, PASTOR. REV. W. E. PETTIBONE, TEACHER



International Sunday School Lessons

Theme for the Quarter: Christianity Reaches Out: Studies in the Acts, the Epistles, and the Revelation

(Second Half of a Six Months' Course)

Aim: To study the manner in which the Holy Spirit led Paul, Peter, James, John, and others to send letters of counsel and exhortation to Christian groups; to acquaint the pupil with the purpose and content of these letters, and to help him to live in the light of their teaching

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1939, by the International Council of Religious Education and are used by permission.

LESSON I—JULY 6

The Gospel Is Taken into Europe

Acts 15: 36—18: 21

Acts 16: 6-15

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come into Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

KEY VERSE: *Come over into Macedonia, and help us.—Acts 16: 9*

TO BE READ EACH DAY

June 30. M. The Divine Command. Matthew 28: 18-20
July 1. T. The Vision. Acts 16: 6-10
July 2. W. A Straight Course. Acts 16: 11-12

July 3. T. An Open Heart. Acts 16: 13-15
July 4. F. Casting Out Demons. Acts 16: 16-18
July 5. S. Prisoners of Christ. Acts 16: 19-24
July 6. S. More than Conquerors. Acts 16: 25-34

SCRIPTURE SAYS—

By W. W. Adams

All of Paul's previous struggles and victories were preparatory for far greater things than even Paul had dreamed. Paul soon felt a desire to return and visit the churches established on the first journey. For this work he was unwilling to take John Mark. This led to a sharp contention between Paul and Barnabas, and then to their separation (Acts 15: 36-40). The Spirit overruled this unfortunate circumstance, as he had done in the matter of persecution earlier (cf. Acts 8: 1 ff). So that instead of one, there were then two missionary parties.

Paul chose Silas as his co-laborer. Together they went through Syria and Cilicia, confirming the churches (Acts 15: 41). They went to Derbe and then to Lystra. There Paul found young Timothy and secured his services as a helper in missionary work. These three, Paul, Silas, and Timothy went on through the cities, delivering to each church a copy of the decrees of the Jerusalem confer-

ence, setting forth the freedom of the Gentiles. These Gentile churches experienced a gracious revival (Acts 16: 5).

I. The Spirit Leads (vss. 6-10)

All through the book of Acts the leadership of the Holy Spirit is in evidence. It was the Spirit who had inaugurated the specifically Gentile missionary work (Acts 13: 1 ff). It was the Spirit who now led to the planting of the gospel in Europe.

It had not been Paul's plan to go into Europe; at least, not at this time. It was his desire to go into the Roman province of Asia. He evidently had his eye on Ephesus, the chief city of Asia. But he was "forbidden of the Holy Spirit to speak the word in Asia." How did the Spirit forbid Paul to speak in Asia? We are not told the answer to this question. Did Paul hear a voice? Perhaps not. The Spirit used events of many kinds to guide his followers. We have seen how he used persecution to that end. Paul himself tells us that an "infirmity of the flesh" became the occasion for his first preaching to the Galatians (Gal. 4: 13).

Luke here is writing the record of events from the point of view of what happened in later years. He could look back upon these events and see how the Holy Spirit had made it impossible for Paul's company of missionary workers to go into Asia, as they had desired.

Instead of going west into Asia, they went north through Phrygia, which was a part of the Roman province of Galatia. We have no way of knowing the exact route taken, the time spent, nor the work done on this journey. Several things are clear regarding this part of Luke's story. Luke is hurrying along here, evidently feeling that more important history lies ahead. This feeling is justified. Again, this whole period is marked by conflict. Ideas, feelings, and wishes clashed. Paul and Barnabas had quarreled and had separated. Paul, Silas, and Timothy desired to go in one direction and the Holy Spirit had led them elsewhere.

Traveling north by northwest, they came to Mysia. They desired to go north into Bithynia. But the Holy Spirit would not permit this. What could the missionaries do? They had tried to go

west and then they had tried to go north. In each case the way had been blocked. Lesser men would have turned back home. But these were men of the Spirit. They would therefore do the next best thing and go northwest.

This led them to Troas, seaport of Mysia. What memories and feelings must have come to these men there at Troas! That city, the ancient Troy, had been the battleground between Asia and Europe. Just across the narrow sea lay Europe!

At last the Spirit could reveal his plan to the missionaries. At night Paul saw a vision. In the vision he beheld a man of Macedonia. Some writers have thought that this man was Luke, who there became Paul's companion in travel. (Note the "we" here and in Acts 20:5.) It is possible that God gave Paul a vision and then sent Luke to give specific content and interpretation to the vision.

But the important point to the story is this: God was calling for the missionaries to come over into Macedonia and to help the people there. Paul reported the facts of his vision to Silas, Timothy, and Luke. This group sought by prayer and counsel to find the meaning of the vision. Revelation is not substituted for the normal functioning of mind and heart in finding the will of God. The company "concluded" that God had called them to evangelize the people of Europe. It is clear, therefore, that the spreading of the gospel into Europe was the work of the Spirit and not primarily the will and purpose of Paul.

II. The Missionaries Obey (vss. 11-12)

It was no new experience for these men to follow the leading of the Holy Spirit. Paul in particular had become accustomed to subjecting himself to the Spirit. During the journey from Antioch to Troas, he had learned to lean upon the Spirit for guidance, for during that journey his ideas had been contradicted and his plans thwarted at every turn.

But this does not detract from the glory that belongs to these men in being willing to cross from Asia into Europe. Some have thought that Luke may have lived as a physician in Philippi. Of this there is no proof. Certainly for Paul, Silas, and Timothy, it required no small faith and courage to set sail from Troas to go into Europe.

We note at once the change of atmosphere in the story told by Luke. Hitherto, there had been contention, clashes, perplexity, and changes of plan. Now that these men have found the mind of the Spirit and have set out to do it, we sense the calm after the storm. The winds are favorable: "We made a

straight course to Samothrace," an island of the Ægean Sea, halfway between Troas and Neapolis. Then in another day they came to Neapolis, the port of Philippi. The eight miles from Neapolis were covered in short time and the missionaries were in Philippi.

Philippi was situated on the great Roman road, the Egnation Way, running east and west. Here in 42 B.C., Augustus and Mark Anthony had defeated Brutus and Cassius. In honor of this victory, Augustus planted in Philippi a Roman colony with the privileges of Roman citizens. This fact made the city the leading one of that district. In this city the missionaries spent "certain days"—observing, praying, and waiting. The Spirit had led them there; he surely would open the door to service. Obedience to the Spirit was the one thing essential!

III. Fruits of Obedience (vss. 13-15)

There were not many Jews in Philippi; not enough to establish a Jewish synagogue. Ten prominent Jews could organize a synagogue. Paul had to find an opening apart from the customary Jewish place of worship.

One mile from Philippi ran the river Gangites. The missionaries guessed or learned that there was a place of prayer out by this river. Jews often gathered at a regular place, sometimes a small enclosure, for prayer; and close to water for their ablutions. On a Sabbath day, Paul's party found a small group of women gathered for prayer. Paul the Pharisee would have loathed and separated himself from women! Not so, Paul the missionary. He preached the Word to these women with some excellent results. Truly Paul had made great changes in his thinking about religious matters.

God gave his approval to this humble beginning. A businesswoman from Thyatira in Asia (see Rev. 2:18) was present. Her name was Lydia. She was a proselyte to the Jewish faith, and she was famous for the purple fabrics she sold. She heard Paul preach, and the God who had led Paul's party to Philippi opened her heart to the gospel. She heard, accepted, and acted upon the gospel message. She and her whole family immediately accepted Christ and were baptized.

Thus began the Christian church in Europe. A small, not very promising beginning! Was Paul discouraged? The Lord had opened Lydia's heart to the gospel. She opened her home to the missionaries, and they were glad to accept her Christian hospitality. One needs to read Philippians 1:3-7; 4:10-16; 2 Corinthians 11:7-9, to see something of the ultimate results of the first fruits of the gospel in Philippi.

LESSON APPLIED

By Howard K. Williams

Purpose. This series of lessons aims to show, by a study of Acts, certain of the Epistles, and the Revelation, the source of the power of the early church, in order that we may make our churches effective today in spreading the gospel of Jesus throughout the whole world. This first lesson sets forth the strength of the Spirit-guided life.

Preparation. The proper teaching of this lesson calls for a good knowledge of the subjects to be discussed. Hence, read the entire portion of Scripture and trace Paul's journey on a map. Take note of what happened at each place he visited. Light up your lesson with modern illustrations.

I. The Historical Material

Paul and Barnabas, with Silas who had come up from Jerusalem, remained for a time in Antioch of Syria. Then Paul proposed to Barnabas that they visit the churches they had organized to see how they were getting on. Barnabas agreed, but wanted to take Mark along. Paul strenuously objected because Mark had left them during their first journey. The result was that Paul and Barnabas parted company. Barnabas took Mark and went to Cyprus, while Paul took Silas and went through Syria and Cilicia, thence to Derbe and Lystra, where they picked up the young man, Timothy, who later became a great missionary in his own right.

After traveling through the regions visited on his first journey, Paul was forced to change his plans. He came finally to Troas on the Ægean Sea. There Paul had his vision. He saw a man of Macedonia. This man from the land across the sea called for help, and in response Paul went to Philippi. From Philippi he journeyed to Thessalonica (the Salonica which recently was the scene of warfare), a hundred miles distant (Acts 17:1-9). Thence to Berea, fifty miles farther on (Acts 17:10-14), where he found a noble company of people. Thence to Athens, the city of culture—and of agnostics. Thence to Corinth, the commercial city, and finally to Ephesus (Acts 18:18-21), taking his new-found friends, Priscilla and Aquila with him.

II. "Forbidden"

Paul and his companions "were forbidden of the Holy Ghost to preach the word in Asia." This was a disappointment. "They assayed to go into Bithynia: but the Spirit suffered them not." And this must have seemed to Paul a strange denial, for Bithynia was a rich country. In it were important

cities in which he desired to plant the gospel. But God's denials often have greater results than we anticipate. In this case, it meant that the gospel was carried into Europe.

Likewise, Moses must have thought it a strange denial when God forbade him entering into the Promised Land. Would it not have been well for the one who had led the children of Israel from Egypt to guide them in the settling of the land? Evidently God did not think so.

There came a time in the life of Spurgeon, the great preacher of London, when his loving wife who had always helped him so much by her presence was denied the joy of going with him to church. She became an invalid and had to spend her days and years in the home. Another of God's strange denials, so it seemed. Yet, it worked out well, for she decided her husband's sermons should have a wider circulation. On her own responsibility, she had them printed and thousands were sent out by mail. Thus, because this good wife was "forbidden" of the Holy Spirit, the gospel messages of her husband reached and blessed additional thousands of people.

Mr. Alpheus Hardy, of Boston, wanted to be a missionary, but God shut the door. Instead, Mr. Hardy became owner of trading ships plying to China. One day his ship, the "Wild Rover," under Captain Taylor, came into port carrying a young, Japanese refugee. This boy was determined to know God. The captain, knowing his master's interest in missions, took the boy to Mr. Hardy. Mr. and Mrs. Hardy became so fond of Neesima, that they adopted him and called him Joseph Hardy Neesima. He went to school and college, then to theological seminary. In 1871, while he was still at Andover Seminary, he was summoned to Washington to serve as official interpreter for a Japanese-American Conference. He was offered a permanent government position, but he said, "I have a plough in my hands and cannot turn back."

In the autumn of 1874, after an absence of ten years, Neesima returned to Japan. There he told the story of Jesus and started a school called Doshisha, "the One Purpose College." This college has been an important source of supply for native Christian ministers and for Christian leaders in other walks of life in Japan. Thus, Hardy's disappointment in not becoming a missionary brought a blessing he could not have foreseen.

And you. You have had plans for this and that, and they have not worked out. Put yourself within the will of God; then the denial will prove to be your greatest opportunity.

III. A Vision Appeared

"Where there is no vision, the people perish." Low vision brings men to disgrace; but when there is high vision, things happen for good. Paul desired to see the world brought to the foot of the cross, and so was ready for this vision of the man of Macedonia. How lofty is your vision of the world? Of your home? Of your church? Of your neighborhood? Of yourself?

Paul's vision was one of service to human need. "Come over into Macedonia, and help us!" Dr. Speer tells of floating down the Amazon River one night in a houseboat. Suddenly there was a splash. A man had fallen overboard. Then came a pleading cry: "O amo! O amo!" ("O friend! O friend!") The man sank before he could be rescued. Every memory of that pleading voice brought a chill to Dr. Speer's heart. He thought, "It is the cry of the world, the cry for redemption." This was the cry that came to Paul, and it is the cry that still comes to us from far and near, from abroad and at home—"O friend! O friend!"

Paul obeyed the vision at once. The word is "straightway." Most of us *intend* to obey, but often we do not get around to it. Is there someone who needs you and your Christ? You intend to go to him. Then do so now!

IV. Philippi

A favorable wind carried the missionaries to Philippi, a very important city of Macedonia. It was a Roman colony, which means it had the same free government that Rome enjoyed.

The sabbath day found Paul, Silas, Timothy, and Luke hunting for a place of worship. Apparently there was no synagogue there, but Paul knew there would be some Jews worshipping by the riverside. They went to the place and found a little company of earnest souls worshipping God. No men were present at this service in Philippi. Shame on the men!

Most people today seek anything but the church on Sunday, and in many places if people sought for a church on Sunday evening, they would find a sign reading, "No Evening Service." Suppose there had been no meeting that day! In attending meetings we render service.

"A certain woman." It always starts that way. Any great movement—a certain person. Someone. When God would bless a nation, he called a person—Abraham. When he would lead a nation from bondage, he called a man—Moses. He is constantly saying to someone, "Come, let me send you."

Note the kind of person Lydia was. She was a businesswoman, of some im-

portance, no doubt. She represented a business firm of Thyatira, a city noted for its fabrics. Evidently she was making money, for she had a home large enough for her to be able to invite these four missionaries to be her guests.

She worshipped God. Perhaps this was the chief reason for her success. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The finest, surest success awaits the one who puts God first, as Lydia doubtless had done.

Lydia opened her heart to goodness. Some people seem afraid to do so. I knew a corrupt politician who refused to attend church lest he be converted and should have to seek another job. Many people would rather walk around with a dead conscience than be troubled by a conscience that is alert. God opened Lydia's heart because she was willing to have it opened. He never breaks the lock.

She gave heed to Paul's preaching and was baptized. She did not believe that a person could be just as good outside of the church as in it, or that since the inner spirit was the essential matter, she could dispense with the outer act. She openly confessed Christ in baptism. Her example helped the members of her household and they were persuaded also. It may be that someone is waiting to see what your attitude toward the church will be. You fathers, your sons are watching you. You mothers, your daughters are waiting for you. You businessmen, some youth is watching you.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

The few verses printed in the quarterly give but a small part of the fascinating story of Paul's entrance into Greece with the gospel. For a fuller comprehension, read the whole story of the spread of the gospel over this section of Europe, as given in Acts 15:36—18:21. In order to give variety to the reading and thus hold the attention of the class, ask a number of persons to read the portions of conversation.

Have a map large enough for all to see and, as the story of Paul's travels proceeds, point out the route of his journey, marking the principal towns mentioned. These maps may be secured from The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa. The price is usually seventy-five cents, although this is subject to change without notice. Write to Mr. Robert Jarvie, Manager, for information.

International Sunday School Lessons

The Invasion of Athens

A little over two months ago, newspapers told of the thundering of tanks and the swift marching of troops into Greece. For a few days the world held its breath while hosts of men again gave their lives at Thermopylae. Then followed the news of the invasion of Athens and its complete capitulation. "Greece Waits in Silence the Rule of the Iron Hand," one headline read.

Nineteen hundred years ago, another group marched into this same country, another idea invaded Athens. But how different!

With the recent fate of Greece still vivid in our minds, we might do well to compare the two invasions. In what ways are they similar? In what ways different? These questions might be answered as follows:

Similarities:

1. Both invasions were controlled by men with dominant personalities, driven on by the singleness of their respective purposes.

2. Both invasions introduced new thought patterns and greatly changed the mode of living for some of the people.

Differences:

1. Paul's purpose was to demonstrate the love of God as revealed by Jesus. Hitler's purpose is to demonstrate the ruthless power of men as revealed in his own person.

2. Paul's orders came from God. Hitler's orders come from the most selfish side of self.

3. The effects of both invasions differed widely.

4. The messages of Paul and Hitler are worlds apart.

Compare Acts 17:22-31 with statements made by Hitler. Especially compare verses 26 and 27 (King James' Version gives "For he hath made of one blood all nations") with Hitler's attitude toward the Jews.

Topics for Discussion

The story of opening Europe for the entrance of the gospel has so many points of interest for young people that no teacher can hope to cover all. Among the following you may find a few topics for discussion:

1. *Hindered Plans* (Acts 16:6-7). Discover Paul's frustrations and trace the results of his changed plans. Allow time for the students to think about their own frustrations. Can it be that God is speaking in the language of disappointments? In the words of John Newton, "What to others are disappointments, are to believers intimations of the way and will of God."

2. *Paul's Vision*. Compare the incident with other visions recorded in the

Bible (Gen. 15:1; Ezek. 1:1; Rev. 1:10). Has the attitude toward visions changed through the years? How does one distinguish between meaningful visions and strange fancies? Do all visions come as clearly as Paul's? Do visions come to young people today?

3. *The First Converts in Europe* (Acts 16:13-15). What relationship is there between Lydia's presence at the place of prayer and her conversion? Note Lydia's hospitality. Is this a Christian virtue? (See Rom. 12:13.) Allow time for members of your class to do a little thinking about their own hospitable tendencies. Can you apply here Peter's words, "Silver and gold have I none; but what I have, that give I thee" (Acts 3:6)?

4. *Paul at Athens* (Acts 17:16-31). Have a pupil prepared to give Paul's speech (Acts 17:22-31), preferably from memory. It is one of the greatest speeches of all orators and of all time. Outline it. What proof does Paul give that he was well educated (verse 28)? What proof is there that he was a clear thinker, logical in his conclusions? What echo do you find here of John the Baptist's message (verse 3)? What evidence that Paul had real experience with a living Saviour?

5. *Detours*. Ask a member of the class to report incidents from the lives of Judson, Livingstone, Carey, Bunyan, and others, that show how their personal plans for their work were overruled by God for a greater good.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Irresistible Word.

PRELUDE. "The Lost Chord," Sullivan.

CALL TO WORSHIP. "Our soul waiteth for the Lord: he is our help and our shield."—Ps. 33:20.

INVOCATION. The Lord's Prayer, repeated by the school (standing), and closed with a choral Amen.

OPENING TEXT. "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—Acts 5:39.

HYMN. "Angel Voices, Ever Singing."

PRAYER.

O Lord of wisdom and might, we thank thee for thy Word. We thank thee that the gospel, which it makes known, is ever powerful and able to save unto the uttermost. We thank thee for the surging push of it, and we rejoice that it finds no barrier impassable, that it stops not nor stays for the impediments that men, in their boldness and disobedience, put in its way. We

pray that the day may be hastened, in thy good will, when this Word of life shall envelope all the world, when it shall reach to the last margin and the most distant rim of life where abides the strength of darkness and ignorance. In Jesus' name. Amen.

CHORAL RESPONSE. "Almighty Father, Hear Our Prayer."

SCRIPTURE READING. Acts 5:29-40.

RESPONSIVE READING. (Verses from Psalm 139, to be prepared and recited by two senior pupils.)

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

"If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there."

"If I take the wings of the morning, and dwell in the uttermost parts of the sea?"

"Even there shall thy hand lead me, and thy right hand shall hold me."

"If I say, Surely the darkness shall cover me?"

"Even the night shall be light about me."

Both: "Yea the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

HYMN. "God, in the Gospel of His Son."

MEDITATION ON THE THEME.

Looking around upon the changes apparent in once-pagan Rome, Tertullian wrote: "We are but of yesterday, and we have filled everything, cities, islands, camp, palace, forums . . . all we have left you is the temples." This was said in A.D. 197, and since then nearly eighteen centuries have seen the continuance of that onward sweep of the irresistible Word of God. What a proof of the divine origin and purpose of the gospel!

No matter how gloomy we may become when we consider the evil still existent in all lands, we cannot despair. The gospel will not stop in its onward march until the will of God has been fulfilled. It is as the Lord spoke by the mouth of his prophet: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

HYMN. "On Our Way Rejoicing."

WORD OF DISMISSAL.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments. . . . Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out" (Deut. 28:1, 6).

POSTLUDE. The pianist will continue playing the last hymn.

Christianity Expands in Asia

Acts 19:1—21:17

Acts 19:8-10, 23-32

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but

almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

KEY VERSE: *So mightily grew the word of God and prevailed.—Acts 19:20*

TO BE READ EACH DAY

July 7. M. The Holy Spirit Received. Acts 19:1-7
July 8. T. Reasoning and Persuading. Acts 19:8-10
July 9. W. The Hands of Paul. Acts 19:11-13

July 10. T. Magic vs. Christianity. Acts 19:15-20
July 11. F. When Religion Disturbs Business. Acts 19:23-29
July 12. S. Sane Counsel. Acts 19:39-41
July 13. S. Steadfastness of Purpose. Acts 20:18-24

SCRIPTURE SAYS—

By W. W. Adams

Our last lesson left Paul at Philippi. The gospel had just been carried into Europe. Paul was then on his second missionary journey. It will be well for us to get the connecting links between Paul's work at Philippi and the events in today's lesson.

By the time Paul came to Ephesus, he was well acquainted with the clashes that come inevitably between Christianity and business, when the latter is carried on contrary to the ethical teachings of Jesus. See this fact in the record of Paul's remaining days at Philippi (Acts 16:16-40). Follow the story as Paul works in Thessalonica (17:1-9), in Berea (17:10-14), in Athens (17:15-34), in Corinth (18:1-18), and as he returns to Jerusalem and Antioch (18:18-22).

Paul then started upon his third missionary tour and came to Ephesus (18:23-19:1). All of chapter nineteen is given over to the record of Paul's stay in Ephesus.

I. Christianity Frustrates an Iniquitous Business (vss. 8-10)

Unlike Philippi, Ephesus was the home of many Jews. They had their own synagogue. True to his custom,

Paul began his Ephesian ministry in this synagogue.

The essentials of this ministry are easily seen. Paul's theme was the kingdom of God. That had been the theme of John the Forerunner and also of Jesus. Jesus never changed the theme. Neither should we. They are wrong who say that Jesus offered the Kingdom to the Jews and then, upon their rejection of him and his Kingdom, withdrew the offer. He only turned to the Gentiles, to a people who would bring forth the fruits of the Kingdom. Jesus continued to present the Kingdom to the people (Acts 1:3). So did Philip (Acts 8:12). That was Paul's theme in Ephesus and it will be his theme even in Rome (Acts 28:30 ff).

Paul was bold in presenting his message. The word "bold" here means "to speak every word"—the whole message. Later on Paul can remind the Ephesian elders that he declared to them "the whole counsel of God" (Acts 20:20, 27). Paul did not trim his message to suit his hearers or to safeguard his personal interests.

This bold preaching consisted of "reasoning and persuading." The Greeks were nothing if not logical. They must reason out all matters. Paul led them in the attempt to think out the kingdom of God. But he did not leave the truths

lying around at loose ends. He sought to bring them to their logical conclusion and to get the people to accept them. He sought to persuade the people to act upon the message.

What were the first fruits of this ministry? As we shall see a little later, many of the hearers turned to Christ. But Luke tells first of the reaction *against* Paul's message. "Some were hardened"—they set themselves against Paul's reasoning; they resisted his efforts at persuading them. In fact, they frankly refused to obey the message; they were "disobedient." People with minds and hearts hardened against Christ, are not content with merely refusing Christ; they must actively oppose him. So these people began to speak evil things of "the way." They would counteract Paul's message and influence. Paul had made clear that his message demanded a different *way* of life (cf. Acts 9:2; 24:22). Later he will write to the Corinthian believers that in Ephesus he has a splendid opportunity for preaching and that "there are many adversaries." We find them now speaking evil against Paul.

But the adversaries, instead of frightening Paul, only helped to open "a great door" for his preaching. They only challenged him to better preaching. Paul would leave the synagogue, but not

International Sunday School Lessons

Ephesus. One Tyrannus had a school in the city. Paul either rented this lecture hall, or else was granted free use of it by friends. It was difficult to stop Paul from preaching. Disciples could gather in the home of Aquila and Priscilla, and use it as a church (1 Cor. 16:19). So they could use the school of Tyrannus. Paul separated his disciples from the Jewish synagogue and left the hardened, disobedient leaders to themselves.

Here at Ephesus, according to our records, Paul wrought longer than at any other place. He had labored at Corinth approximately two years (Acts 18:11, 18). But at Ephesus his ministry lasted nearly three years (Acts 20:31), three months in the synagogue and two years in the school of Tyrannus (Acts 19:8, 10; cf. also verse 22). During this period, Paul "reasoned daily." He even carried his ministry into the people's homes (Acts 20:20). For a living for himself and his party, he made tents (Acts 20:33-35).

God greatly honored this ministry. Luke makes a strong statement: "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." It is clear that the gospel spread throughout the country surrounding Ephesus. This explains the origin of the churches of Asia, to which the Apocalypse was addressed (Rev. 1:11). Paul likely made visits into these areas. He certainly had helpers in the work. A good picture of Paul's many-sided activities while at Ephesus can be gained from his own account of that ministry as recorded in Acts 20:17-35, and in 1 Corinthians. Here we see that Paul received deputations from Corinth (1 Cor. 1:11; 16:17-18), also a letter (7:1); that he sent representatives to Corinth (4:17; 16:10-12); that he likely made a brief visit to Corinth (2 Cor. 12:14; 13:1ff), and wrote a letter now lost to us (1 Cor. 4:9). So while he was reasoning daily in the school of Tyrannus, he was directing the work throughout a much larger field. Paul was a true missionary statesman.

II. Business Fights Back (vss. 23-32)

It would be difficult to exaggerate the transformation that was wrought in the lives of the people of Asia. Special miracles were wrought that brought the people's interest in Christianity to a point of great excitement. Note in the intervening verses how diseases were cured (vs. 12), how the exorcists were mastered (vs. 16), how fear fell upon the people, leading them to confession of sins, to magnifying the name of the Lord, and to a voluntary destruction of their books on magical arts (vss. 17-19). "So mightily grew the word of God and prevailed."

Business is always tied up with the cultural and religious life. What affects one affects the other. So it proved to be in this case. Paul's work had resulted in large numbers of the people turning from paganism to Christianity. Those who were in the business of idol making felt this loss, and thinking only of their own profit, they began to fight back.

"There arose no small stir about that way." The Christian "Way" is a new way to live. It greatly frustrates the old way of living.

As far back as the sixth century B.C., a great temple had been built in Ephesus and dedicated to Artemis (Diana). This temple had been burned in 356 B.C., but later had been rebuilt. It was one of the seven wonders of the world. It was open to all the people, was used as a banking house by merchants, and was the scene of ceremonies and unspeakable orgies that combined religion, sex, magic, and business. It was the center of life for the peoples of Asia.

One of the great businesses of the city was an idol factory. In it were manufactured small models of the great temple, with a statue of Artemis inside each model. These were sold to the people who in turn placed them in conspicuous places in their homes. It was a profitable business. At least three groups of people were intimately tied up in this business: employers (capitalists), artisans (technicians), and workmen (the actual makers of the idols).

Demetrius was head of this concern that "brought no small gain unto the craftsmen." Seeing that a slump had struck their trade, and knowing that Paul's gospel was responsible for this situation, Demetrius decided to act. He called a meeting of the entire trade guild and spoke to them. Let us analyze the speech.

1. You know that we get our wealth through this business. (Demetrius put the dollar, self-interest, ahead of his concern for his religion.)

2. Not alone in Ephesus, but in nearly the whole of Asia, Paul has been convincing the people that these hand-made gods in reality are not gods at all, and has turned away much people. Every person who had turned away from belief in Artemis had ceased purchasing images of Artemis. This, of course, cut straight into the revenue of these men.

3. Consequently, Ephesus was about to suffer a twofold loss: "Our craft is in danger to be set at nought" (business before piety!); "but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed."

The speech had the desired effect. Anger drove the hearers into crying

aloud, "Great is Diana of the Ephesians." This confused the people of the city. They seized Paul's companions and rushed into the town theatre, a building that would hold more than twenty thousand people. This building was quickly filled with the mob, some crying one thing, some another. The greater part did not even know what it was all about—how like a modern mob! Paul wanted to go in and speak to the crowd, and only with difficulty was restrained by his friends.

Thus, we see that Paul did face many adversaries in Ephesus, that he was compelled to face men who acted like beasts (1 Cor. 15:32; 16:9), and that Christianity clashed with unethical business practices.

This lesson brings us face to face with one of the chief issues now before the Christian world. Do we dare to push the gospel out into the social-business world of today, as Paul did in Asia? Do we dare to insist upon ethical practices and are we willing to face persecution at the hands of those enraged businessmen who may feel that their business is thereby being interfered with?

LESSON APPLIED

By Howard K. Williams

Purpose. To show, from a study of the expansion of Christianity in the province of Asia, how your church may extend its influence for Christ.

Preparation. Review Paul's second missionary journey. Prepare questions to ask your class concerning the first two missionary journeys. What impressed them most? What were the personal characteristics of those first missionaries? What lessons for us? Try to make your teaching-points plainly applicable to the members of your class. Look up Diana worship and the history of the city of Ephesus.

I. Christianity Expands through Work

Paul arrived in Ephesus and found there twelve men, disciples of Jesus, who were ignorant of the Holy Spirit and of the meaning of Christian baptism. He would find many such persons today, were he to come among us. He instructed them in these things and they were baptized in the name of Jesus. After this for three months he spoke in the synagogue on the topic, the kingdom of God. As usual, opposition arose and he was forced to secure another place for his congregation. He found a building which had been used as a school and was still called by the old name, "The School of Tyrannus." Here Paul preached and taught, and "all they which dwelt in Asia heard."

How did they hear? Was it not that

those who attended Paul's school went out and told others what they had learned? How often and how widely do you advertise your church and Sunday school?

Even magicians of Ephesus were impressed with Paul's power and began to use the name of Jesus in their incantations. They classed Paul as one of themselves, a man able to work magic. An incident is related concerning the seven sons of a Jew named Sceva. By using the name of Jesus, they undertook to cast out an evil spirit. To their surprise the evil spirit said, "Jesus I know, and Paul I know; but who are ye?" The man in whom the evil spirit dwelt leaped upon them and they fled away. Many who had believed in charms and magical formulas burned their books and became believers. The word of God grew mightily and prevailed.

Thus, we see Paul busily engaged in working for Jesus. Bismarck once said, "To youth I have but three words of counsel, 'work, work, work.'" If it is "working that makes a worker," it is working at Christianity that makes a useful Christian.

Browning wrote: "Whoever fears God, fears to sit at ease."

Paul made Ephesus a great center of work for the Lord. What are you doing for Jesus?

II. Christianity Expands through Purpose

While Paul worked, he planned for a larger work. He never retired. Too many Christians live on the principle, "When I get this done, I'll rest." Paul worked on the principle, "When I get this done, I'll do some greater thing." "After these things were ended, Paul purposed. . . ." He planned a wider spreading of the Gospel through Macedonia and Achaia and even to Rome. He desired to plant the banner of Jesus among the proudest banners of the proudest Empire. He wanted to see the banner of the cross wave above them all.

Today we are in the backwash of civilization. War and hate and cruelty are running rampant. The teachings of love and kindness and returning good for evil seem powerless to stem the rushing current of evil. We, as Christians, have retrenched. We have cut down the number of missionaries and the amount of missionary support. We have cut down our church programs and have joined the easygoing throng. We view the future, not with purpose, but with fear.

Do you believe that Christ's method is the only one that can succeed? Do you believe it can overcome the sin that is in the world? What is your plan, your purpose?

III. Christianity Expands through Missionaries

Paul reached out as far as he could to win people for Christ, and when he had reached out as far as he could in his own person, he lengthened his arm of helpfulness by training others to go out as agents for Christ. A girl who worked in a factory did all that she could do personally to win souls for Christ. She did not make much money, but she learned to live frugally, and then she helped her church to send agents for Jesus out to other places at home and abroad. That girl lengthened her arms for Christ. How long is your arm for him?

Paul sent Timothy and Erastus into Macedonia to set up substations of his mission in Ephesus. The only hope of expanding Christianity is to send an ample number of missionaries and to provide adequately for their support. How interested are you in missions? What proportion of your income do you contribute to missions? How does it compare with what you spend for candy, tobacco, motion pictures?

IV. Christianity Expands through Opposition

How much can you stand for Christ? When you are busily working for Christ and someone opposes you, can you take it and go right on? Someone has said that the greatest foes to religion are worldliness and superstition; but there are others, selfishness, indifference, and the like. What is it that most hinders you from giving yourself fully to the work of the Lord?

In Ephesus, Paul met opposition in the person of Demetrius. His business was being interfered with by Paul's preaching. What a compliment that was to Paul's effectiveness! Paul's witness for Christ was so powerful that this leading manufacturer of idols felt the effect upon his business. So serious did his losses become that he called a meeting of the distributors of idols. The substance of his speech to them was: "This business is our living. This man, by his preaching not only in Ephesus but throughout all Asia, will deprive us of it. More than that, he will overthrow our religion."

Is our Christian living sufficiently positive to interfere with such evil businesses as the liquor traffic, gambling, and Sunday trade?

Demetrius' speech stirred the people to mob violence. The mob was wrathful that anyone should interfere with their jobs and their religion. There was much confusion, for some said one thing and others another; and since no one knew exactly what it was all about, they began to yell and push and jostle. Now, religion is not advanced by yelling, and

you cannot successfully argue with a senseless mob. Paul accordingly showed good sense in listening to those of his friends who advised him to withdraw for a season, till the mob had cooled off.

It is worth while to note here that Paul numbered among his friends some very influential people. In verse 29, Asiarchs are mentioned as his friends. These Asiarchs were wealthy men who had been chosen to preside over the great Greek games and religious festivals. Each town chose one of its wealthiest and most popular citizens. These men were then sent to a central place where ten were selected from the group for this honored position. The games, held in relation to Diana worship, took place in the month of May. The Asiarchs received no money for their service, but the office was considered a great honor and much authority was vested in it. That some of these Asiarchs were Paul's friends shows the extent of his appeal to all classes as he went about telling the story of Jesus.

V. Christianity Expands by Becoming "The Way"

Note at how early a date this term was applied to Christianity. When the disciples asked Jesus the way to heaven, he answered, "I am the way." Both friends and enemies of Christianity soon recognized that it was not merely a system of doctrines, but a way of doing things, a way of life. Christianity is a way of working, a way of speaking, a way of living. Paul met with opposition because he taught that there was no other way really to live, to act, to walk, than the way of Christ.

Christians bear a true witness for Christ only when they live the way Christ lived. What you are speaks far more loudly than what you say. "He lives as a Christian" is far more impressive than "He says that he is a Christian."

"Is there any other road to your village?" asked the old preacher as he and his young guide looked from the mountain into the valley below. "No, sir!" said the youth, "only the one." "So it is," said the preacher, "with your heavenly home. Be sure you do not miss the way!"

VIEWPOINT OF YOUTH

By Colena M. Anderson

The Larger Lesson (Acts 19: 1—21: 7)

The verses printed in the text are but a small part of the story about the expansion of Christianity in Asia. Since this is the main topic of our lesson, some teachers may feel the need of considering it before taking up the more restricted topic, "When Religion and

International Sunday School Lessons

Business Clash." If lack of time prevents studying all the steps in this expansion, choose a few from among the following:

1. The disciples of Paul and John the Baptist (Acts 19:1-7).
2. Both Jews and Greeks hear the word (vss. 8-10).
3. Special miracles (vss. 11-12).
4. Exorcists defeated (vss. 13-17).
5. Burning of books on magic (vs. 19).
6. A riot (vss. 23-41).
7. Further travels (Acts 20:1-6).
8. A long speech (vs. 7).
9. Another miracle (vss. 8-12).
10. More travels (vss. 13-17).
11. A sermon by Paul (vss. 18-35).
12. The price of the expansion (vs. 31).
13. The pain of parting (vss. 36-38).
14. Sails set again (Acts 21:1-8).
15. The shadow of the Cross (vss. 10-14).

"Paul Unfair to Organized Silver-smiths"

Compare the riot at Ephesus with some of the recent riots of strikers in our country. How are they alike? How different? Compare Demetrius with the present-day chairman of some union. Does the fact that "our wealth" (Acts 19:25) and "our trade" (Acts 19:27) come first in Demetrius' talk to the craftsmen indicate which had precedence in his indignation: business profits or religious zeal?

When Religion and Business Clash

Verses 23-32 of today's lesson portray vividly the clash of "The Way" with the business of the day. For a more detailed description of that clash see Basil Matthews' book, *Paul, the Dauntless*, or read the excerpt from it that is reprinted in Tarbell's *Teachers' Guide*, page 246. Make that riot more than a story for your class. First catch its significance yourself, then in your own way pass it on to your class. It was an important dramatic incident in the history of the Christian church.

It is a prophetic incident, too. Wherever Christ's way has conflicted with vested business interests the same riotous spirit always has been aroused, the same clash experienced.

Editors of newspapers find this to be true. Whenever they take the opposite side in a public issue involving capital, they get into trouble.

Ministers find it to be true. Whenever they interfere with the "shady spots" of city life, they invariably run into conflict with those who have money invested in those "shady spots."

Women find it to be true. Whenever women protest about living conditions in some quarters of the city, they usu-

ally find men in public office who, though sympathetic to the women's protests, can do little or nothing to help, because "the buildings belong to some of our best citizens. We must not antagonize them."

The Clash in One of Our Mission Stations

In Shaoshing, China, the Baptists have a Women's Industrial School, where workers make very fine cross-stitched work on linen, where they also make the well-known Shaoshing dolls. The women who do this work come from families where, before the late Miss Dowling began the enterprise, the main income was from the making of spirit money. Hour after hour, in dark, back rooms, men and women and children used to pound away at the tinfoil to make it extremely thin. Then they would paste it to paper shaped like the old ingots. For a few coins, a son could buy a thousand dollars of this spirit money to burn at the grave of his ancestors, and so gain merit for himself. The making of this money cost dearly in human life, for the tinfoil dust was most harmful to lungs already weakened by poor living conditions.

When Christian missions preached, persuaded, and turned away many people from their old religion, the trade came into disrepute. Recognizing the close tie between religion and economics in those homes, the wise missionaries substituted handwork on linen—a more profitable means of making a living and one more important to the world at large. They also provided better quarters in which to carry on the work.

The Clash in Your Home Town

Each city and town has its own examples of this clash between religion and business. The closer home you drive this lesson, the more valuable it will be. But do not expect to be free from persecution if you take up the battle against unfair business conditions. Paul was not free from persecution. Why should we be?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Triumphant Word.

PRELUDE. "O Maker of the Sea and Sky."

CHORAL CALL TO WORSHIP. The first stanza of "Come, We That Love the Lord," omitting the refrain.

INVOCATION. Our Father, without thee we dare not lift our eyes, our hearts, in holy worship. Do thou bless this hour with thy nearness. Amen.

HYMN. "Holy, Holy, Holy."

WORD OF DIRECTION. "The Kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11:15.

MUSIC BY CHOIR OR CHORUS.

Suggested: "Behold, God Is Mighty," Wooler, or the hymn "The Lord Is King, Lift Up Thy Voice."

PRAYERS. (As directed by the leader.)

While we all pray silently, will someone lead us audibly in a petition:

For the recognition of the Lordship of Christ in the heart of every believer.

For the acceptance of the Lordship of Christ by everyone now doubting or turning away from belief.

For the manifestation of the Lordship of Christ in our beloved nation.

(The leader may close after the following manner.)

Almighty Sovereign, Potentate of time and eternity, King of our hearts and dearest desires, may we yield ourselves to thy blessed rule, that thy Kingdom may come in truth. Amen.

CHORAL RESPONSE.

"King of my life I crown thee now,

Thine shall the glory be;

Lest I forget thy thorn-crowned brow,

Lead me to Calvary."

SCRIPTURE READING. Philippians 2:1-11.

HYMN. "Dare To Be Brave, Dare To Be True."

THOUGHTS ON THE THEME. It is said that Francis Scott Key was inspired to write the immortal lines of "The Star-Spangled Banner" by his relief upon seeing the flag of the United States still flying upon the ramparts of a shore battery after a night of battle during the War of 1812.

The Christian church has passed through many long nights of dire struggle against the forces of evil, but the morning has always shown that the gospel prevails. And yet, each new night of alarm fills the faint-hearted with concern as to the outcome. Will the Word again be triumphant?

Well, death was opposed to the Word on Calvary, but death could not, and did not, prevail. There were the dreadful centuries of the Dark Ages, the horrors of the Inquisition, the birthpangs of the Reformation, the ever-recurrent wars and rumors of wars of the eighteenth and nineteenth centuries, and the Word rose triumphant over them all. Let us remember the words of Paul, "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

HYMN. "Conquering Now, and Still To Conquer."

BENEDICTION. "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 25.)

The Responsibility of the Church Regarding Beverage Alcohol

1 Corinthians 5:9-13; Titus 2:1-8

1 Corinthians 5:9-13

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Titus 2:1-8

1 But speak thou the things which become sound doctrine:

2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

KEY VERSE: *Ye are the salt of the earth.*—Matt. 5:13

TO BE READ EACH DAY

July 14. M. Choosing Good Company. 1 Corinthians 5:9-13

July 15. T. Social Responsibility. Genesis 4:9-15

July 16. W. Personal Fitness. Daniel 1:8-16

July 17. T. Not Enslaved to Drink. Titus 2:1-8

July 18. F. Education for Temperance. Jeremiah 35:5-10

July 19. S. Reverence for Personality. Matthew 12:9-12

July 20. S. Building the Kingdom. Galatians 6:6-10

SCRIPTURE SAYS—

By W. W. Adams

The two Scripture passages chosen for today's lesson are timely for there is need to consider again the church's duty regarding liquor. It is now evident that the churches lost out when they entrusted the furtherance of temperance to legislation and to the civil authorities. The churches must treat this issue as a moral problem and in accordance with the spirit and genius of the Christian religion.

Men will not let liquor alone because of fear of civil law. Nor is it enough to treat the use of liquor as a breach of moral law. The Mosaic law failed ultimately because of man's self-interests. His desire to please himself is stronger than his fear of the evil results of a broken moral law. To tell men that they must not use liquor as a beverage does not stop them from using it.

The churches can do three things that will greatly help. First, they can treat the question of temperance on the positive side—giving people something more than a prohibition to serve as motivation. Second, by keeping themselves free of intemperate members, they can furnish an illustration of temperate people and of the value of living temperate lives. And third, the churches can treat the matter of temperance as the New Testament does—as standing not alone, but as

only one phase of man's desires and behavior. Like all other phases of human conduct, temperance or intemperance is only one expression of man's character, of what is in the soul. We need not expect temperate living from people whose ideals are low, whose dominating desires are of the flesh, whose primary concern is self-gratification, and whose energies of emotion and will have been dissipated. We must give attention to the total personality, to its inner content or constitution as well as to its expressional activity, if we wish to change the person's behavior in any particular.

The two Scripture passages now to be examined will help us do the three things mentioned. Let it be noted that drunkenness and the call to temperance do not stand alone; they constitute only one part of the total outline of duties. It is in this way that temperance is always treated in the Scriptures. Let us treat it in the same way.

I. Keep the Church Free of Intemperate People (1 Cor. 5:9-13)

In this passage drunkenness is mentioned only once. But let us see the setting in which it is mentioned. The entire chapter is designed to solve a specific problem. The church at Corinth had fallen into a spirit of indifference toward moral laxness in its members. Sexual irregularities on the part of some of the church members had caused a

community scandal, and the rest of the church members were complacent, not concerned with any desire or effort to remove this scandal. This condition was hurting the entire life of the church.

The principles by which Paul would have this church deal with this problem should guide all the churches in handling all moral questions, including drunkenness. What are those principles?

In the preceding section (1 Cor. 5:1-8), Paul rebuked the church for permitting the sin and the consequent scandal to go on unchecked. It should at once "purge out therefore the old leaven" (vs. 7).

In an earlier letter Paul had told the church "not to company with fornicators" (vs. 9). The word fornication comes from a root meaning "to sell." Fornicators are people who sell their bodies for sexual gratification. Christians should not keep company with (literally, "not mix with") such people, even though they might be church members. (The same advice is given in 2 Thess. 3:14-15).

But the church at Corinth had misunderstood Paul's epistle. They took him to mean that Christians were to shun all relationship with the evil living men of "this world," whereas Paul was advising them with reference to those whose names were on the church roll.

Now Paul would correct this situation. He limits the prohibition to fellow

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church members. Neither Paul nor other Christians have the right to judge those who are outside the church. Moreover, to undertake to avoid all social contacts with all immoral men outside the church would make it practically impossible for one to live in this world. One could just as easily shun all contacts with people who are given over to covetousness, to extortion, or to idolatry.

The world (not the church) is full of such people. To refuse all contacts with them would require that ye "go out of the world."

But Paul *did* ask believers not to keep company, not even to share social meals, with one who is "named a brother," but who is guilty of certain sins. The sins named are as follows:

1. *Fornication*—immorality, the first sin of paganism.
2. *Covetousness*—greediness, leading to robbery.
3. *Idolatry*—superstition and false religion.
4. *Reviling*—abusive, hurtful speech.
5. *Drunkenness*—hard drinking, intoxication (cf. Rom. 13:13).
6. *Extortion*—deceptively and forcibly taking what belongs to others.

Note the "bad company" that drunkenness keeps! The sin of intemperance does not stand alone. Nor can it be corrected alone.

Now Paul draws a conclusion. Neither he nor the church has any jurisdiction over nonchurch members. Only God can judge those on the outside. However, they should and do judge those *within* the church. Now, "put away from among yourselves that wicked person." You know who he is and you are charged with the responsibility of keeping your own church free of people who practice wickedness. There are those among you who bear the name of Christian, but who by their works bring disgrace upon that holy name and make the church ridiculous in the eyes of unbelievers. Eject them, remove them from your church roll! This is to be done, of course, in a spirit of love and with the end in view of winning the erring brother from his sin to the true Christian life (cf. 2 Thess. 3:14 ff.).

The wickedness that is to be thrust out from the church family includes intoxication! What would happen if the church should today undertake to live the principle here laid down? Rest assured of this fact: until the church does keep her own members free from the use of liquor as a beverage, she can have no success in her attempts to further temperance among nonchurch groups.

II. Train Church Members To Live the Gospel (Titus 2:1-8)

This passage emphasizes and expands

the principles laid down in 1 Corinthians.

Paul has made exacting demands of church leaders (Titus 1:5-9). Much depends on these leaders. Moreover, there were false leaders, Pharisaic agnostics in Crete, who were leading the people astray (1:10-16).

In contrast to these false teachers, Titus is to speak "the things which become (befit) sound doctrine." Healthful teaching is not simply a creed to be believed; such teaching demands healthful living. Titus is to teach both sound doctrines and the ways of living that recommend those doctrines. Not only the church leaders, but also all groups in the church, must do their part in living in accordance with the gospel. The directions here given go deeper than church order, organization, and ordinances; they touch the basic essentials in Christian character. The section divides naturally into four parts.

1. *The Aged Men (vs. 2)*

These older men should be temperate, grave, sober-minded (i.e., having a mind that makes one master of one's self). To these ordinary virtues they should add the Christian virtue of soundness (healthfulness in three particulars: in faith, in love, and in patience).

2. *The Aged Women (vss. 3-5)*

The older women should be reverent in demeanor (in dress and in behavior, doing that which befits those engaged in sacred duties), not slanderers (not gossips, not given to hurtful speech), not enslaved to much wine. On the positive side, they are to be teachers of that which is good (in dress, in behavior, by personal example, constantly teaching that which is good and beautiful).

To what purpose should the aged women teach these good things? So as to discipline or train the younger women in several particulars: to love their husbands and children, to be sober-minded (prudent, self-masters), chaste, workers at home, kind, submissive to their own husbands (helpful, co-operative), as they work and plan for the family (Eph. 5:22). And what is the final purpose of it all? "That the word of God be not blasphemed." Women, becoming conscious of their emancipation in Christ, were inclined to throw off all restraint and thereby to bring disgrace upon the name of Christ.

3. *The Younger Men (vs. 6)*

They were to be sober-minded, self-masters. They were to subdue their passions and wills and serve Christ.

4. *Titus Himself (vss. 7-8)*

Titus is to do more than teach others these duties; he is to set the example in "good works" by himself practicing all the duties laid down for others.

Why should the minister lead the way in this balanced program of Christian

activity? It is the only way you can win your opponent: so to live as to confound your critic and to rob him of all ground for criticizing you. Win others by *living* sound teachings.

LESSON APPLIED

By Howard K. Williams

Purpose. To afford the members of your class an opportunity to consider the church's responsibility regarding beverage alcohol, and to plan some practical steps to combat this menace to the individual and the nation.

Preparation. Two passages of Scripture are assigned for study, both from the writings of the apostle Paul. It is not anticipated that these passages will be studied exhaustively at this time, but rather that they will be employed to show what stand the church should take respecting intoxicating beverages. A search through religious publications will reveal many plans which churches have successfully employed.

I. The Church Dealing with Moral Offenders

In the Scripture passage printed from 1 Corinthians, the fifth chapter, Paul is concerned to point out how the church at Corinth should deal with the moral offenders within its membership. Corinth, it needs to be remembered, was an important commercial city. Traders from east and west met there and exchanged their wares. To it came large numbers of people in the hope of making profit. As might be expected, many of them were of low moral character and brought with them all their pagan practices. Corinth certainly was a hard field in which to build up a strong Christian church.

When a Corinthian came to believe on Christ and decided to live as a Christian he straightway found himself surrounded by this pagan immorality. If he refused to engage in the sensual practices in which his neighbors indulged—intoxication and sexual immorality—they would think him prudish or peculiar. It is not surprising, therefore, that in such a community members of the church would sometimes fall back into these sinful habits. For members of the church to live sinful lives was a reproach to the cause of Christ. Their presence in the church constituted a grave scandal of which those outside the church quickly took notice. What was to be done?

Paul is plainspoken in the matter. If these persons were unwilling immediately to give up their evil ways, no course was left open to the church but to remove them from the church fellowship. For the sake of the witness to

Christ which the church must bear, for the sake of those outside the church who were judging Christ by what they saw the members of his church doing, those who showed themselves unwilling to live as Christians would have to be expelled from membership. It was imperative that the church stand unequivocally for goodness.

Our churches today need a like courage. They cannot be true to their mission and be complacent with respect to evil conditions that exist. They must declare themselves the champions of righteousness. They must in unmistakable fashion take a stand against drunkenness.

We know that outsiders are constantly watching the conduct of the church members. They are quick to pick flaws. A prominent member of the church, if addicted to drink, can do the Christian cause much harm. Yet to drop such a member from the church rolls seems a drastic step, one which many churches hesitate to take. Many delicate problems are raised. Possibly there is a feeling that

"There is so much good in the worst of us,

And so much bad in the best of us,
That it hardly becomes any of us
To talk about the rest of us."

To take action sometimes seems to savor of self-righteousness. We do not wish to sit in judgment upon another. Yet there are times when such church action is proper and wise, difficult though the action may be.

The responsibility of the individual Christian is even clearer. He is not to keep company with such evildoers. He will be thrown with them, of course. He will meet them in business, in the shop, and upon the street, but he need not make bosom companions of them. To do so would imply a lowering of his own standards to the level of theirs. To be sure, he will stand ready at all times to help them, but he will remember that "evil companionships corrupt good morals" (1 Cor. 15: 33, R.V.).

It is clear, is it not, that the stand of the church would be far more impressive, if it were more clearly separated from the world at large, and if its members, as individual Christians, were more careful to avoid falling into the careless habits of those who do not follow Christ?

II. The Moral Offenses Specifically Condemned

It will be worth while to take note of the sins which Paul specifically condemns.

First, there were the sins of a sexual nature. This licentiousness, far from being condemned by the pagan cults

which existed in Corinth, was in many ways fostered by them. For a pagan to become a Christian meant a double victory, a victory over his own passions as well as a victory over the false gods he had worshiped.

Second, there were the sins of idolatry. Idolatry was encountered not only in the temples and at the shrines, but in every walk of life. It dictated the social customs and thereby corrupted the whole of life. Idolatry rests upon superstition and superstition breeds fear. The worship of gods which men have made with their own hands is degrading.

Third, there were the sins of extortion. Then, as now, there were men who, for the sake of profit, were willing to take advantage of the poor. They stole from the defenseless. They compelled hungry men to work for less than a living wage. They rented houses which were not safe for people to live in. They would not bestow the smallest favor unless given a bribe.

Fourth, was the sin of drunkenness. It is not without significance that the drunkards are listed along with those who blasphemed the name of God, who railed against the church, and who were guilty of the other sins that have been mentioned. Drunkenness is not a light matter. The Spirit of God cannot dwell in the heart of one who is habitually drunk. Drunkenness does more than harm the drinker. It works harm to his family, it makes the man a hazard to society in general.

III. Paul's Wise Counsel to Titus

Paul had dispatched Titus to Crete to look after the church there. In his letter to Titus, Paul gives him much valuable counsel concerning his work. He would have Titus "speak the things which become sound doctrine." But Paul is not using the word "doctrine" in any theoretical or systematic sense. There is an orthodoxy of conduct as well as an orthodoxy of theology, and it is the former which Paul had chiefly in mind. The directions which he gives to Titus have to do largely with matters of personal conduct.

Paul would have Titus see that the older men lived temperate lives. Sobriety would become their advanced years; inebriety would be a disgrace. He would have these men be self-controlled, grave-minded but not morose, real in faith and love and patience.

The aged women, likewise, were not to be addicted to wine. What is more distressing than to behold an elderly woman who is drunk? What is a more prolific source of gossip than that lack of restraint which intoxication induces? Paul would have the aged women be reverent in their demeanor, noble minded, given to kindness.

The young men and the young women—what was to be expected of them if the old men and the old women failed to set them the right example? Titus himself and all the adults of the church were to show themselves a pattern of good works. They were to live such lives that men of the world could say no evil truthfully against them. They were to live such lives that the youth of the community might safely and wisely emulate them.

No doubt you have seen some of the questionnaires which many business houses send out when a person applies to them for credit or for a job. Personally, I do not feel that I can recommend a man who uses intoxicating liquor, who is always borrowing money, who gambles, who goes with bad company, who has extravagant habits, or who is flippant about holy things.

As I write this article the liquor interests in Pennsylvania are seeking legislation which will permit them to open their taprooms on Sunday afternoons. If they are permitted to do so, it will be largely the fault of the churches. It will be because many ministers and many church members do not feel sufficient concern to take steps to prevent this. What stand will your church take?

VIEWPOINT OF YOUTH

By Colena M. Anderson

Today's lesson is the third in a series of temperance lessons for this year. In February we had *The Individual's Responsibility Regarding Beverage Alcohol*, and in May, *The Responsibility of the Home Regarding Beverage Alcohol*. Today we look at the problem from the viewpoint of *The Church's Responsibility Regarding Beverage Alcohol*. In October we shall have *Civic Responsibility Regarding Beverage Alcohol*. These four approaches complete a well-rounded consideration of the problem of drinking.

Northern Baptist Resolutions

A year ago last May, at Atlantic City, the Resolutions Committee of the Northern Baptist Convention suggested the following three resolutions on alcoholic beverages:

"WHEREAS, Statistics show that the sale and use of alcoholic beverages are increasing; and

"WHEREAS, Expert scientific and social research proves the disastrous effect of alcohol as a beverage upon the physical body, the character of the individual, the well-being of the family and the moral fiber of society; and

"WHEREAS, There is a tragic increase of accidents and deaths caused by drinking drivers; and

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"WHEREAS, Alcoholic beverages are increasingly and subtly being sold in grocery, drug, and dry goods stores; therefore, be it

"Resolved, That we urge all our pastors and people to seek ways to abolish the liquor traffic from our nation, by personal abstinence, temperance education, and legislation; furthermore, be it

"Resolved, That we commend all worthy individuals and institutions that are endeavoring to eliminate the liquor traffic, furthermore, be it

"Resolved, That we especially commend all publishers who refuse liquor advertisements; also the broadcasting companies which have banned such advertising over their networks."

Considering the "Whereases"

1. *Statistics* showing increased sale and use of alcoholic beverages. According to the *Statistical Abstract of the United States* for 1939, the number of establishments that sell distilled liquors has grown during the years 1931 to 1937 in the proportion of 27 to 151. The net retail sales of beer and liquor stores were \$17,000,000 in 1933; in 1938 it was \$394,000,000.

2. *Research*. "The best recent statistics indicate that even moderate drinking is harmful. The results of the medico-actuarial investigation based on statistical data from forty-three American life insurance companies, covering an experience of twenty-five years, show (1) that individuals who took two glasses of beer or a glass of whiskey in any form, each day, showed a mortality 18 per cent higher than the average of the group; (2) that the mortality among those who had indulged in occasional alcoholic excesses previous to their application for life insurance was 50 per cent higher than the average, which means the loss of four years to such lives; (3) that men who acknowledged the habit of indulging somewhat freely, but who were still considered acceptable for insurance, showed a mortality of 86 per cent higher than the average."—DR. IRVING FISHER, *Professor of Political Economy, Yale University*.¹

3. *Increase of accidents*. W. Roy Breg in *The Journal of the National Education Association*, points out that according to the uniform crime reports, Federal Bureau of Investigation, more than one-fifth of the crime in America was directly involved with liquor—the breaking of liquor laws, driving while intoxicated, drunkenness. He further adds, "Thirty-eight per cent of those breaking the liquor laws are under thirty years of age, as are 35 per cent of intoxicated drivers."

¹ From Leaflet No. 77, Board of Temperance of the Methodist Church, 100 Maryland Ave., N. E., Washington, D. C.

4. *Subtle sales*. Have the class name local stores, other than liquor stores, that sell alcoholic beverages.

Checking Your Church

What has your church done with the resolutions passed a year ago in May? What will it do with the ones passed at Wichita this past May? Let us consider each resolution and honestly face our church's failure, or rejoice if we can in any accomplishments of our church in meeting its responsibility on this great moral issue.

1. *Seeking ways to abolish the liquor traffic*. How seriously and persistently has temperance education been given in your church school and church? Have pamphlets on this problem been made available to all church members?

2. *Commendation of individuals and institutions who endeavor to eliminate liquor traffic*. How fully has your church carried out this resolution? Have they spoken or written to storekeepers who do not sell alcoholic beverages. Have they protested against motion pictures showing drinking scenes?

3. *Commendation of publishers and broadcasting companies*. How many letters of this nature have been written by your class?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. "The Obligating Word."

PRELUDE. "Ave Maria," Schubert.

HYMN. "Dear Lord, and Father of Mankind."

CALL TO WORSHIP.

Leader: Who shall ascend into the hill of the Lord, or who shall stand in his holy place?

Response: He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Leader: He shall receive the blessing from the Lord, and righteousness from the God of his salvation. (Ps. 24: 3-5.)

CHORAL INVOCATION. "Spirit of the Living God, Fall Fresh on Me."

CONTEMPLATION OF THE CHRISTIAN CHARACTER.

Leader: Blessed are the poor in spirit:

Response: *For theirs is the kingdom of heaven.*

Blessed are they that mourn:

For they shall be comforted.

Blessed are the meek:

For they shall inherit the earth.

Blessed are they that do hunger and thirst after righteousness:

For they shall be filled.

Blessed are the merciful:

For they shall obtain mercy.

Blessed are the pure in heart:

For they shall see God.

Blessed are the peacemakers:

For they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake:

For theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

All: Rejoice, and be exceeding glad: for great is your reward in heaven (Matt. 5: 3-12.)

PRAYER.

O God, help us to feel our obligation to thee. As those to whom much has been given, may we understand that much is expected of us. We have been loved greatly, may we love our fellow-men so. We have been forgiven greatly, may we forgive even beyond seventy times seven. We have been helped immeasurably, may we help until the last need of the world has been graciously met. In Jesus' name, Amen.

RESPONSE.

"Lord, for tomorrow and its needs

I do not pray:

Keep me, my God, from stain of sin,
Just for today." Amen.

SCRIPTURE READING. 1 Peter 4: 1-11.

HYMN. "Take Time To Be Holy."

MEDITATION ON THE THEME.

Jesus of Nazareth was the Son of God, and for that very reason felt all the more the deep obligation resting upon him by reason of his position. He would not forego baptism, for, said he, "Thus it becometh us to fulfill all righteousness." During his temptation he rejected the attractive proposals of Satan with, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Rather than withdraw from the milling throngs of sick and needy folk, he replied, "My Father worketh hitherto, and I work." When death threatened, "He set his face steadfastly to go up to Jerusalem." He so offered his life on Calvary that a bystander exclaimed, "Truly this man was the Son of God." Jesus lived up to his high station as the revealer of the Father.

John tells us, "Now are we the sons of God, and it doth not yet appear what we shall be" (1 John 3: 2). Herein are we obligated to live up to a high rank. The sons of God dare not lower their conduct to the level of the children of this world by engaging in intemperance, impurity, falsity, hypocrisy, indolence, selfishness. The old French phrase, *noblesse oblige*, rank imposes obligation, surely expresses our condition as heirs of the Kingdom.

HYMN. "A Charge to Keep I Have."

BENEDICTION. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Pet. 4: 7).

The Holy Spirit Inspires New Testament Letters

Galatians 1:11-12; 1 Thessalonians 2:13; 2 Timothy 3:14-17; 2 Peter 3:14-16; Jude 3

*The Bible is a
Revelation of God*

Galatians 1:11-12

*seeking to
imitate him
and.*

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but (by the revelation of Jesus Christ.

1 Thessalonians 2:13

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

2 Timothy 3:14-17

*The Bible is
a revelation of God*

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

*The Bible is
a revelation of God*

2 Peter 3:14-16

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom (given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Jude 3

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

KEY VERSE: *All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—2 Tim. 3:16*

TO BE READ EACH DAY

July 21. M. Greetings (Salutation). Romans 1:1-7

July 22. T. Inspired Letters. 2 Timothy 3:14-17

July 23. W. Inspiring Letters. 2 Timothy 1:3-11

July 24. T. The Lamp in the Dark. 2 Peter 1:19-21

July 25. F. A Word of Warning. Jude 3-4

July 26. S. Exhortation to Steadfastness. 2 Peter 3:14-18

July 27. S. Benediction. 2 Corinthians 13:13-14

SCRIPTURE SAYS—

By W. W. Adams

In the midst of our study of the contents of the New Testament books and the application of their messages to life today, it is wise to stop and consider the origin of these books. Let us make an honest effort to apprehend what the Scriptures say on this question. This will be worth more than all our speculations and abstract reasoning.

I. The Origin of the New Testament Letters

Today's lesson tells us that these letters were inspired by the Holy Spirit. Let us look first at some of the interesting factors on the human side of this divine-human activity.

The letters (epistles) fill a large place in our New Testament. Of the twenty-seven books in our New Testament, five are historical (the four Gospels and the Acts), one is prophetic (Revelation), and twenty-one are letters. In the writing of these books the Holy Spirit used a variety of human talent. According to the traditional view, he used three of the original apostles (Matthew, John, and Peter; Peter being the authority back of Mark's Gospel, as well as the writer of the Petrine epistles). There

were also two other early disciples (James and Jude). Luke, a Greek physician, converted many years after Pentecost, wrote the Gospel of Luke and the Acts. Paul wrote thirteen letters, perhaps in this order: Galatians, 1 and 2 Thessalonians, 1 and 2 Corinthians, Romans, Philippians, Philemon, Colossians, Ephesians, 1 Timothy, Titus, 2 Timothy. The dates covered by this group would be from about A.D. 50 to 68. The author of the letter to the Hebrews is unknown.

Each letter was written by some Christian leader and was sent either to an individual fellow Christian (as Philemon, Timothy), to a single church (Corinthians, Philippians), or to a group of churches (Col. 4:16; 1 Pet.).

Each letter came into existence through the effort of that Christian leader to help solve a specific problem, or combination of problems, faced by certain believers at the time the letter was written. Paul was seeking to help believers resist the desire to turn back from Christ to the law (Galatians), to solve local church problems, such as divisions into hostile groups (Corinthians), and to face intelligently the fact of Christ's second coming (Thessalonians). He sought to help a slave owner treat a runaway slave as a Chris-

tian should (Philemon), to thank a loyal church for financial support (Philippians), and to assist fellow-ministers in meeting complicated situations (Timothy, Titus).

These letters reveal a multitude of intimate personal experiences and situations. Someone was forging Paul's name to (false) letters (2 Thess. 2:2); committees and other visitors informed Paul of situations that needed his help (1 Cor. 1:11; 16:17); Paul is lonely and cold (2 Tim. 4:9-13).

The Holy Spirit inspired these letters. The writers do not discuss this fact so much as their writings give evidence of it. These men were writing to people and situations of their own day. They did not, so far as we can see, have their minds on people of future generations. They were not mindful of helping create an authoritative source book of religion for the human race. But the Holy Spirit overruled these writers and their writings to create such a book. The people who first received these letters found them helpful in daily living. They gradually separated them from less valuable books and then preserved them carefully. The same Holy Spirit that operated in the writers guided other believers in appraising, collecting, preserving, and using these letters written by

the apostles and other writers of "the Way," so that eventually our Bible was completed.

II. The Origin of Paul's Gospel (Gal. 1: 11-12)

Paul had preached among Gentiles that they could be Christians without becoming Jews (ceremonially). Other Christians went into the Gentile region and contradicted Paul. The churches of Galatia were going to pieces. Paul hastens a letter to the Galatian Christians to stop this disintegration. He had to meet his opponents (Judaizers) on their own ground. In order to overthrow Paul's gospel, they had sought to discredit Paul's apostleship. They said Paul was a man-made apostle, that his knowledge of Christianity was not original, but was man-taught.

Paul declares that these charges are untrue. In Galatians 1: 1 he says pointedly that his apostleship did not originate with man. It was a divine revelation in all respects. Then, in 1: 11-12, he asserts that the gospel which he preaches is not "after man." In origin, content, methods of delivery and of reception, and in purpose, it is not to be judged by human standards. He undergirds this statement with a forceful causal statement (vs. 12). Man did not give the gospel to him, nor teach it to him. It did not come through the usual teaching-learning process. Rather, Jesus Christ had revealed it to him. This lifts Paul's gospel above natural knowledge and religion.

III. Receiving the Word of God (1 Thess. 2: 13)

This verse is full of meaning. Let us outline what it tells us.

1. God had given his word to Paul, otherwise Paul could not have preached it. It was truly God's word.

2. Paul had preached this word to the Thessalonians.

3. They had heard the word. It is called here "the word of hearing."

4. They had received the word. They had welcomed and accepted it.

5. Paul had preached it and the people had accepted it "as God's word." Not as man's word, to be reasoned out; but as God's word, to be believed and acted upon.

6. The word thus preached and received, carries its own proof of reality. It energizes (worketh) in the believer (cf. 1: 5). This fact (that the word of God works effectually in experience) is of basic importance in the matter of proof that these letters were inspired by the Holy Spirit.

7. Because of what God's word had wrought, Paul joined with the Thessalonians in giving "thanks to God" that he had given the word to them.

IV. Confidence in the Scriptures (2 Tim. 3: 14-17)

Timothy had to face false teachers and their teachings (3: 1-9). But he was equipped for meeting and defeating these teachers, who would "wax worse and worse" (3: 13). Let us look carefully at Timothy's equipment for this task.

1. Timothy "has learned." He is no novice; he has been taught.

2. He has deep convictions ("hast been assured"). The teaching was reliable, and Timothy has assurance of its genuineness.

3. Timothy's one duty now is to continue, to "abide in these things."

4. Timothy has every reason to have confidence in, and to abide in, the Scriptures.

What are the elements in that confidence? There are several:

a) Timothy knows that his teachers were dependable ("of whom thou hast learned them"). He had learned from the Old Testament prophets and writers, from his grandmother and mother (Lois and Eunice, 2 Tim. 1: 5), and from Paul (2 Tim. 3: 10). He could trust what these people had taught him.

b) Timothy has known the sacred writings from childhood. Every pious Jewish home taught their children the sacred books—the Old Testament books and, in many instances, apocalyptic and apocryphal writings also.

c) These Scriptures are able to make one wise unto salvation, on the condition that one puts his faith in Jesus Christ. Faith brings wisdom unto salvation and consequently is proof of the divine origin of that which one believes.

d) All Scripture (each separate writing) is inspired of God (literally is "God-breathed"). God breathes his own breath or Spirit into man, and man's spirit apprehends and makes known the mind of the Spirit, which is the mind of God. But how do we know the Scriptures are God-breathed? The writer (Paul) does not here argue the point. He goes at once to that which contains the proof that the Scriptures are God-breathed. The Scriptures are "profitable"; they help, they serve man's deepest needs.

Test these Scriptures in life and see that they are God-breathed. They are profitable: "for doctrine"—teaching, imparting the truth; "for reproof"—exposing and counteracting false teaching; "for correction"—amending, straightening out people's crooked ways of thinking and living; "for instruction in righteousness"—disciplining people in the doing of God's will.

To what end is this equipment given? To the end that God's man (believer, Christian teacher, leader) may be com-

plete (fit for his task), thoroughly furnished with respect to every good work.

V. The Right Use of Scripture (2 Peter 3: 14-16)

Peter's readers were "looking for such things." Read 2 Peter 3: 1-13 and see what those things were. Christ's second coming and the end of the world! They were being delayed. This gave the scoffers a chance to ridicule the believers (3: 3 ff). But the Lord's delay (long-suffering) was designed for man's "salvation," to give man opportunity to repent, believe, and be saved.

Peter is glad to recognize Paul's wisdom and the divine origin of his epistles. In these epistles Paul had, like Peter dealt with matters (such as the second coming) difficult to be understood. In fact those who "are unlearned" in the ways and truth of the Spirit, and who are "unstable" (cannot wait for God to reveal his mind), distort (wrest) Paul's epistles, along with all Scriptures, and use them in drawing wrong conclusions and so in living "unto their own destruction." Instead of so treating the Scriptures, instead of getting excited and in a hurry regarding the second coming, one should "be diligent that ye may be found of him in peace, without spot, and blameless."

VI. Writing as the Spirit Directs (Jude 3)

Jude was enthusiastic in his desire and purpose to write a message concerning their common salvation. But he suddenly felt constrained (found it "needful"—the word means compressed, to be put under necessity) to change his plan. The Christian faith was in jeopardy. The Spirit mastered and changed Jude's spirit, so as to give a message in line with this more urgent, immediate need.

LESSON APPLIED

By Howard K. Williams

Purpose. To give the members of your class a better understanding of the circumstances under which the epistles of the New Testament came to be written, to show that these epistles were indeed inspired by the Holy Spirit, and to encourage your class members to make the Bible their guide for living.

Preparation. With the help of such reference materials as may be available, the teacher should endeavor to secure a general knowledge of the epistles of the New Testament, including the writer, the contents, and the purpose of each. A knowledge of the canon of Scripture and of how that canon was determined will be of great help in teaching this lesson.

I. The Gospel a Revelation of Jesus Christ

In the first of the printed passages (Gal. 1:11-12), Paul is writing concerning the gospel. What is the gospel? The word "gospel" means good news. We all like to hear good news. The gospel, therefore, should interest everybody. Certainly, there is enough bad news in the air right now!

Now this good news concerned Jesus Christ, the man of Galilee and the Son of God, the Saviour of men. Let your mind dwell upon what this means—that Christ has been the Saviour of the world from that day until this—and you will see that the news about Christ is indeed good news.

Paul further declares that this good news had come to him as a revelation. What is a revelation? By "revelation" is meant "the making known of that which was hidden." The revelation of Jesus Christ was the making known, through the person and work of Jesus Christ, what is the character of the true God, that this God is our Heavenly Father, and that we belong to him.

II. The Gospel Not from Man

Paul then points out that the revelation of God is not from man. This is but the converse of what he already had stated. Paul is careful to make this point clear, because he knows the inadequacy of man-made religions. Read the first chapter of Romans, wherein Paul pictures the horrors and sins of "natural religions."

Recall the incident of Paul in Athens. There he beheld the altars to the innumerable gods and at last an altar dedicated "To the Unknown God." How eloquently that altar witnessed to the inability of man to devise a god that would fully satisfy! I heard a missionary tell of the natives who made a pilgrimage to Kashmir in India, where there is a famous image of Buddha. For days these pilgrims climbed up from the hot valley. As they reached the higher ground of the mountainside, it became colder and colder. Many wore only loin cloths, and they shivered and some even died on the way to the shrine. When at last they reached the idol, it was nothing but a man-made image. It is even so with every humanly devised religion.

No human intelligence could invent Jesus Christ. The story is too beautiful, too wonderful, too miraculous, to have been conceived in even the most daring mind. No human philosophy could reason out a Jesus Christ, but when he is revealed to us, our hearts immediately respond, saying, "Yes, this is true!" The gospel meets human need. It satisfies the longings of the soul.

III. Accepting the Gospel of Jesus

In the second passage assigned for study (1 Thess. 2:13), Paul thanks God that the Christians of Thessalonica have accepted this revelation of Jesus as from God.

The Thessalonians might have listened to Paul and then said, "Oh, that's his idea, but if he worked where I do, he would soon change it." Many a person today says that of his pastor or teacher. Paul taught the gospel he had heard from God. To him it was absolute. It rested with the people to adjust themselves to the gospel; the gospel was not to be adapted to the ideas of the people. The truth is unchangeable. In the words of the writer of the letter to the Hebrews, "How shall we escape, if we neglect so great salvation?"

IV. The Bible Is the Record of This Revelation

Paul looked upon the Old Testament as a revelation which had come to men of old. He had received his revelation at a late date. If we are to believe in a revealed religion, we must have a reliable record of it. That is what we have in the Holy Scriptures. In 2 Timothy 3:16, Paul writes: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." A more accurate translation is "All scripture inspired of God is profitable. . . ." A very careful and thorough process had led to the selection of certain writings as inspired and the rejection of other writings as not inspired. Only those that gave clear evidence of divine inspiration found a place in the Bible. The story of the Bible, how it came to have its present form, is most interesting and is well worthy of study.

The books we now have in our Bibles were selected through a period of years; that selection, as I believe, was made under the guidance of God. Certain other books, counted of value, but not of equal authority, were included in a group known as the apocrypha. These books are sometimes printed in the larger Bibles as a separate section.

It may be well to draw a distinction between revelation and inspiration. Revelation is a "making known," whereas inspiration is the "breathing in" of God's Spirit. Thus, we have in the Bible a record of a revelation which was written under the guidance of the Holy Spirit. "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

The Bible itself, in its lasting and satisfying power, is the best proof of the truth of this inspiration. Let it be com-

pared with the Zend-Avesta, the Vedas, the Koran, the Book of Mormon, or any other so-called sacred book, and its superiority in every respect will be immediately evident.

V. Our Attitude toward the Bible

If the Bible is a faithful record of the revelation of Jesus Christ, as we hold it to be, then our attitude toward the Bible is a vital matter, and that attitude is not a matter of option.

We must accept the Bible. We must accept it as a standard for our faith and as a guide for our living. How completely do we do this? Most of us are inclined to accept what we like and to reject what we don't like. We trim here and there. We try to make the Bible mean what we want it to mean. Dr. Hanson told how his little boy, about four years of age, one day got at the things on his desk. When Dr. Hanson arrived on the scene, he found his good Bible all blotted with ink. Dr. Hanson said that that was what we all have been guilty of doing, covering up the spots we didn't like, so as to ease our consciences and to relieve ourselves of certain responsibilities.

We must know the Bible. We cannot obey the Bible unless we know what the Bible teaches. Some people think they know the Bible if they are able to quote a few favorite verses. The only way really to know the Bible is to study it in all of its relationships, and then to practice its teachings until they have been learned from experience. Like the men of Sychar, we must first believe by hearing and then believe by experience.

We must contend for the faith. Does that mean we should argue about the Bible? Fight over it? Divide over it? Not at all. A scriptural contending for the faith is a sincere effort to live according to the teachings of the Bible. Such living does not divide men into opposing camps, but brings them together in the love of Christ.

Dr. Conwell used to tell of his visit to Mt. Ararat. The party had secured a guide to lead them up the mountain. The way grew steep and hot. Before they had reached the summit, a wealthy member of the party became tired. He asked the guide to lead them down. The guide said, "I must guide these other people up." After a time, the man bribed the guide, and despite the protests of the others, the guide led the party down the mountain. I remember Dr. Conwell as he said, "He was a mean man to steal the only guide we had to the top of the mountain." Then, laying his hand on the Bible, he went on to say, "But he is a meaner man who would steal from us this book, our only guide to the top of the Mountain of Life!"

VIEWPOINT OF YOUTH

By Colena M. Anderson

Inspiration

Literally, the word means the act of inhaling. Figuratively, in theological usage it is a special immediate action or influence of God upon the human mind or soul.

People hold different ideas about the inspiration of the Scriptures. Verbal inspiration of the Bible would mean that every word and every punctuation mark was dictated by the Spirit of God. This theory was prevalent in the seventeenth century and still exists among some people today. To this group belong those citizens of different nationalities who believe that God spoke in the language of their separate countries.

Another view of the sacred inspiration is that the men who wrote lived close to God, and that the New Testament writers had such constant fellowship with Jesus Christ that they were able to set down, after long study and meditation and full communion, the things with which he had filled their hearts.

One Standard Requirement

This long study and meditation, this full communion and daily practicing of the presence of God and of his risen Son, was the one prerequisite for all the New Testament writers. Read the first verses of the letters of Paul, Peter, Jude, and others to discover the closeness of this communion. "A servant," "an apostle," "a prisoner of Jesus Christ"—such terms give evidence of the one standard condition necessary for an inhabitation of the Holy Spirit.

Does this shed any light on the scarcity of sacred literature as compared with the abundance of secular?

"Not as the Word of Man"

1 Thessalonians 2:13 bears a beautiful tribute to the way in which the early Thessalonian converts believed in the divine inspiration of Paul's letters addressed to them—not as the word of men, but as the word of God. From this one phrase we can recreate a picture of the reverence with which they must have listened to these letters, of the quiet times of prayer in which they meditated upon all they heard, of the strength and the courage, the patience and the humility with which they met the trials of life because the word of God was working in those who believed.

This little phrase might well be a measuring rod of our own attitude and that of our class. Are the New Testament letters for us and for them merely other "words of men," highly exalted words, but still only from man, or do they have something about them that sets

them apart as having come from some source greater than man?

Have the class compare the New Testament epistles with the best letters they have ever received from friends or relatives. Which of these letters come closest to the New Testament letters in spirit, beauty of expression, depth of meaning, perennial worth?

Verbal Inspiration and Translations

Above the names of J. M. Powis Smith and Edgar J. Goodspeed, in their recent translation of the Bible, is a foreword, which, if you have not already read it to your class, you will do well to present now. It explains the reason for another translation. "The great messages of the Old and New Testament," they write, "were never more necessary than in our present confused and hurried life." They then repeat the portion of the Preface of the King James Version of 1611 which asks, "What can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?"

The last sentences, "For is the kingdom of God become words or syllables? Why should we be in bondage to them if we may be free . . . ?" deserve careful study by those who hold the theory of literal, verbal inspiration. It is the Spirit that guides life.

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—National Commemoration Committee,
*Four Hundred Years of the
Printed Bible.*

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. "The Inspiring Word."

PRELUDE. "Lord, Speak to Me That I May Speak." (The pianist will continue playing softly during the Invocation.)

INVOCATION.

"O teach us, Lord, that we may teach,
The precious things Thou dost impart;

And wing our words, that they may reach

The hidden depths of many a heart."

—F. R. HAVERGAL (*adapted*)

EXHORTATION TO WORSHIP. "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness."—Ps. 150:1-2.

HYMN. "Come, Gracious, Lord, Descend and Dwell."

WORD OF DIRECTION. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."—JOB 32:8.

PRAYER. O Father of lights, in whom there is no darkness, no shadow, no indecision, thy ways are too wonderful for us; they are past finding out. Yet, we mark thy footsteps in the marvelous world about us; we see thy hand moving in the affairs of men; we hear thy voice within our souls; we know thee in the bounty and care with which we are daily blessed. So we seek thee yet again. Let us move according to thy will. In Jesus' name, Amen.

CHORAL RESPONSE. One stanza, "Holy Ghost with Light Divine."

SCRIPTURE. 1 Cor. 12:1-11.

HYMN. "Thy Word Is a Lamp to My Feet."

PICTURE STUDY. "For He Had Great Possessions," Watts.

Often we are able to learn the true value of a thing by contrast. Look at the young man in this picture. He refused the inspiration of the Word because he had so much of this world's goods.

There he stands—richly clad. On his fingers are jeweled rings of great price, around his neck is a heavy, gold chain. But his head is turned, we cannot see his face. In addition to the material things of life, this young ruler was possessed of so much virtue and personal charm that Jesus "loved him." But the young man has weighed his wealth against discipleship and service, and wealth has won.

Compare the after life of this young ruler with that of the humble fishermen of Galilee who followed Jesus, with that of the despised tax-gatherer, with that of the timorous young John Mark, and with that of many another poor, foolish, or handicapped man or woman who added to their paltry store the immeasurable wealth of the inspiration of God's Word. The rich young man *had* great possessions, these others *have* great possessions.

HYMN. "Spirit of God, Descend Upon My Heart."

BENEDICTION. (Num. 6:24-26, in unison.)

The Book Browser

This Month He Writes of Two New Books, Both Significant. One a Biography, the Other a Statement of Faith

ALL who scan publishers' catalogs or who rummage through the volumes that crowd the shelves of our bookshops will have observed two distinct trends in book publishing today. These trends appear to be in opposite directions, but the purposes which they are designed to serve are so widely different that they should not be regarded as contradictory or competitive.

The first trend gives evidence of a sincere desire on the part of publishers to offer the public the best possible books at the lowest possible cost. In order to sell their books for as little as twenty-five cents (as many do), these publishers have had to print large editions; which in turn means that they have had to limit their selection of titles to those of the greatest popular appeal. To escape the payment of royalties and at the same time to distribute books of merit, they have reprinted many of the literary classics and some newer works that received wide acclaim when sold in a more expensive form. Furthermore, to keep the cost down, they have sacrificed the customary wide margins and the heavy and expensive cloth binding; and they have been experimenting with attractive paper covers of good durability. Such books, because of their literary worth, combined with compact size, light weight and low price should win thousands of additional readers.

The second trend is toward larger and more handsome books. What we behold possibly is not so much a new trend as it is practical evidence that real progress is being made toward the achievement of a commendable publishing goal. That is to say, there are a number of publishers who always have been alert to secure books of permanent significance or of special timeliness, whether fiction or non-fiction, and they have sought constantly to make their books both attractive to the eye and pleasing to the hand. The type face, the format, the style of binding, the nature of the illustrations—these are details, to be sure; but in the right combination they add immeasurably to one's enjoyment and appreciation of a book.

Many of the newer books, instead of having a scant 250 pages, contain from 600 to 800 pages. Such books, instead of affording only a few hours of profitable reading, furnish mental stimulation for many days. Furthermore, these larger books enable a competent author to pursue his subject with a praise-

worthy thoroughness. Good bindings, with numerous and appropriate illustrations, enrich these books without making them exorbitantly expensive. That which is truly beautiful and inspiring, whether a painting, a piece of statuary, or a good book, is worth all that it costs.

■ First to be mentioned this month is a book that comes within the classification just defined. It is *Crusader in Crinoline: The Life of Harriet Beecher Stowe*,¹ by Forrest Wilson. This book has 706 pages of substantial size, and typographically it will bring delight to lovers of the best in books.

One is appalled when one takes account of the vast amount of scholarly research that an author must complete before he can begin writing a definitive biography of this sort. Source materials, scattered across the continent, must be searched out and minutely studied. Every tiniest bit of information must be gleaned from older books, newspapers, magazines, letters, government files, personal recollections, journals, and diaries. All these findings must be assembled, sorted, and put in chronological sequence. The motives that inspired the subject's outward acts must be discerned and pondered. Finally, the complete story must be written with insight into character and with literary skill; the dust-dry facts must be brought to life in a chronicle that is as entertaining as it is authentic.

Forrest Wilson has done more than give us a readable and amply documented biography of Harriet Beecher Stowe; he has given us a biography that is truly worthy of this great American woman. The book so abounds in in-

tensely human and dramatic incidents that the reader's interest never flags.

How distinguished this Beecher family! An account of their lives and doings furnishes a stirring panorama of the American scene a generation or two ago. When one follows the Beechers from staid Litchfield, Conn., to Cincinnati, Ohio, then a youthful, frontier town, one is marking the footsteps of men and women who were virile, intellectual, and idealistic. And of all the Beechers—great preachers that they were—none ever preached a more impassioned sermon, or a more effective one, than did the little heroine of this biography through her writing of *Uncle Tom's Cabin*.

■ A book of very different nature, but eminently worthy of study, especially by ministers and Christian workers, is *What I Believe*,² by Sholem Asch. In this volume the scholarly and devout author of *The Nazarene* sets forth his faith.

The first two or three chapters of this book, while rewarding, are much the most difficult to read. They deal, in large part, with what was termed "metaphysics" in the Browser's college days. This discussion of time and space and personality lays a foundation for what follows. The reader may feel at times as though he had been transported into a realm from which all familiar guideposts have been removed; but as the reader proceeds, the author's meaning becomes clearer. Presently, the reader may come to feel that these new horizons of thought, this light from unfamiliar sources, this poetical mysticism, is the book's chief contribution.

Sholem Asch's faith, of course, is the faith of Judaism, but it is an informed faith and one that freely acknowledges all that Christianity has contributed to mankind. It is, so the Browser feels, a fairer appraisal of Christianity than some Christians would be willing to write of Judaism. The contrast he draws between the death of Socrates and the death of Jesus is deeply moving. His discussion of the conflict between the Jewish and the Gentile elements in the early Christian church is informing.

He does not feel that better relations between Jews and Christians will be brought about by mutual religious compromises. Rather, he would see each faith stand its ground, but at the same time make "an earnest effort to find a way back to the common sources of both systems of faith. . . . Let their inspiration be rather faith itself than theologic form, and a God-fearing forthrightness which cannot be intimidated by the shallow zeal of the self-opinionated."

Obediently yours,
B. BROWSER

Baptist Leader

Books Reviewed

¹*Crusader in Crinoline: The Life of Harriet Beecher Stowe*. By Forrest Wilson. J. B. Lippincott Company, 1941. 706 pages; 30 illustrations. Price, \$3.75.

²*What I Believe: The Author of "The Nazarene" Sets Forth His Faith*. By Sholem Asch. Translated by Maurice Samuel. G. P. Putnam's Sons, 1941. 201 pages. Price, \$2.00.

All books reviewed upon this page may be purchased from The American Baptist Publication Society.

A "Bookshelf for Baptists"

BY LUTHER WESLEY SMITH, D.D.

PERHAPS it is not necessary to plead the need of intelligent understanding of the basic ideals and principles that find expression in the Baptist church.

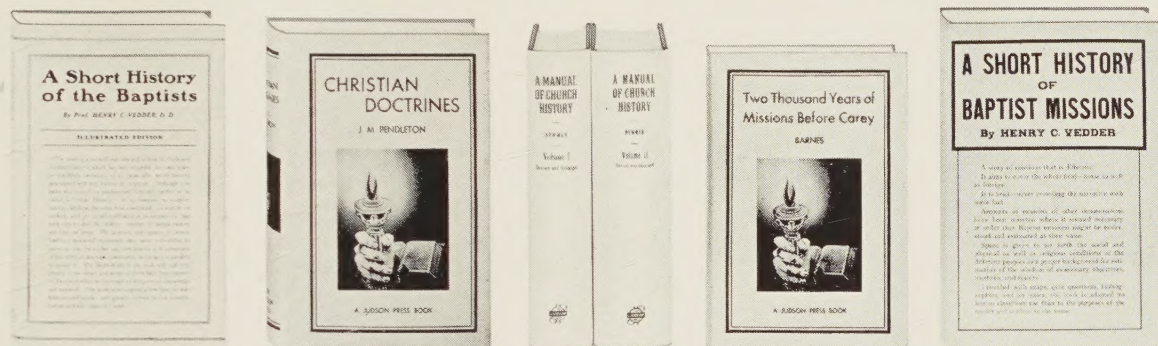
Nevertheless, it is highly probable that many adherents to the Baptist faith and members of the church have ideas all too hazy, with ill-defined notions both as to the principles and practices of Baptists; and, too, only the sketchiest idea as to the notable contributions Baptists have made to the conceptions of religious life and freedom so prevalent in America.

Because religious freedom has been written into our "Bill of Rights" and "The Constitution," we must not con-

sider in this changing world that we are forever secure; that present relationships involving separation of civil and religious power are settled for all time.

Everywhere "inalienable" rights of man are being trodden under foot. Any day may find us face to face with tremendous issues growing out of our faith. Men die for ideals and convictions. Some books can help clarify the faith we hold dear.

Our Publication Society has preserved for reading and study much of Baptist thought and history and commends to Baptist homes a selection from among the following books in setting up a BOOKSHELF FOR BAPTISTS.



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